

The Living Church



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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



JULY

15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. St. James. (Wednesday.)
29. Ninth Sunday after Trinity.
31. (Tuesday.)

CALENDAR OF COMING EVENTS

JULY

- 9-21. Lake Tahoe Summer School.
- 12-16. Church Unity Conference of Society of the Companions of the Holy Cross at Adelynrood.
- 14-28. Kanuga Lake Clergy and Laity Conferences.
- 16-27. Evergreen Rural Church Work Conference.
- 22 to August 1. Camp Huston for Boys at Goldbar, Wash.
- 30-August 10. Evergreen Church Workers' Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

23. St. James', Washington, D. C.
24. Trinity, Whitehall, N. Y.
25. St. James', Pullman, Wash.
26. Order of the Holy Cross, West Park, N. Y.
27. St. Clement's, Philadelphia, Pa.
28. Community of the Holy Name, Knoxville, Ill.

Clerical Changes

APPOINTMENTS ACCEPTED

INGERSOLL, REV. RUSSELL R., deacon, is curate at the Church of St. John the Evangelist, St. Paul, Minn. Address, 614 Portland Ave.

MOCKRIDGE, REV. JOHN H., co-rector of St. James' Church, 22d and Walnut Sts., Philadelphia, has accepted a call from the vestry of St. Mary's Church, 39th and Locust Sts., to become rector of that parish. Dr. Mockridge's acceptance of this call will involve no severance of his ties at St. James' where he will continue as co-rector with the Rev. Joseph Fort Newton, D.D. No merger of the two parishes is contemplated,

but, rather a group plan under which the clergy of both parishes will work together for the mutual advantage of both congregations without affecting the corporate independence of either.

NASH, REV. E. BRIGGS, after six months as priest in charge of St. Paul's Mission, White River Junction, Vt., has been elected first rector of St. Paul's Parish, the mission having been recognized as a parish by the recent Vermont diocesan convention. Address, Hotel Coolidge.

VEALE, REV. DONALD, who has been serving in Christ Church, Flint, Mich., for the past several months as locum tenens, was elected rector of the parish June 1st.

NEW ADDRESS

MURRAY, REV. A. B., formerly 1506 Bonita Ave.; 1515 Spruce St., Berkeley, Calif.

SUMMER ACTIVITIES

BAILEY, REV. A. Q., of Holy Trinity Church, Collingswood, N. J., will be at All Saints' summer chapel, Bay Head, N. J., during July and August.

GODFREY, REV. NORMAN B., formerly at the Chapel of the Intercession, New York City; will serve as curate at Grace Church, Utica, N. Y. (C.N.Y.), from June 1st to September 30th.

GRANT, REV. FREDERICK C., dean of Seabury-Western Theological Seminary, during July and August will be at Franconia, N. H., and will have the services at St. Matthew's Church, Sugar Hill, N. H.

GRIFFON, REV. R. B., curate at Trinity Cathedral, Trenton, N. J., will be at the Church of the Incarnation, New York City, during July.

MALLET, REV. FRANK J., will officiate at St. Bartholomew's Church, White Plains, N. Y., during August.

McMULLEN, REV. G. WHARTON, retired, of Lynbrook, L. I., is in charge of St. Mark's Church, Eastern Parkway, Brooklyn, N. Y., during July.

SANFORD, REV. E. L., D.D., canon of Trinity Cathedral, Trenton, N. J., will be at All Saints' Chapel, Trenton, for July, and at the Cathedral for August.

DEGREE CONFERRED

LAWRENCE COLLEGE, Appleton, Wis.—The degree of Doctor of Divinity was conferred June 11th upon the Rev. CHARLES L. BARNES, rector of St. Paul's Church, San Diego, Calif.

DEPOSITIONS

HERRING, E. HARVEY, Presbyter, by the Bishop of Connecticut, June 19, 1934. Deposed at his own request. Renunciation of the Ministry.

MARSTON, ARTHUR EDWARD, Presbyter, by the Bishop of Springfield, July 3, 1934. Deposed. Renunciation of the Ministry.

NEAL, GEORGE DECATUR, Presbyter, by the Bishop of Massachusetts, June 19, 1934. Deposed. "For reasons not affecting his moral character."

TAYLOR, CYRIL JOHN, Presbyter, by the Bishop of Springfield, July 3, 1934. Deposed. Renunciation of the Ministry.

ORDINATIONS

PRIESTS

CONNECTICUT—Bishop Budlong of Connecticut June 11th, in St. John's Church, Bridgeport, ordained to the priesthood the Rev. CHARLES FITCHETT LANGLANDS, presented by the Rev. Howard D. Perkins, College of Preachers, Washington, D. C.; the Rev. JOHN JACOB RANDOLPH, who was presented by the Rev. Joseph A. Racioppi, and is to be vicar at St. Philip's Church, Putnam, Conn.; the Rev. WILBUR DUNHAM RUGGLES, who was presented by the Rev. John N. Lewis, D.D., to continue as curate at St. John's Church, Waterbury, Conn., with address at 25 State St.; the Rev. JONATHAN GOODHUE SHERMAN, who was presented by the Rev. Stephen F. Sherman, and to be Fellow at General Theological Semi-

nary, New York City, with address at 175 Ninth Ave.; the Rev. EDWARD ROWLAND TAFT, who was presented by the Rev. Joseph A. Racioppi, to continue as priest in charge of St. John's Church, Sandy Hook, Conn. The Rev. A. Grant Noble preached the sermon.

NEW JERSEY—The Rev. HOWARD FREDERICK KLEIN was ordained to the priesthood by Bishop Matthews of New Jersey in St. Luke's Church, Roselle, June 3d. The Rev. C. S. Wood presented the ordinand, and the Rev. Walter H. Stowe preached the sermon. The Rev. Mr. Klein is connected with St. Luke's Church, Roselle, N. J.

WASHINGTON—The Rev. JAMES E. COX was advanced to the priesthood by Bishop Tucker of Virginia, acting for Bishop Freeman of Washington, in the National Cathedral, Washington, D. C., June 29th. The Rev. Anson P. Stokes, D.D., canon at the Cathedral, preached the sermon. The Rev. Mr. Cox was presented by the Rev. W. L. DeVries, D.D., and is to be vicar at the Church of the Ascension, Silver Spring, Maryland.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

BRUCE PUBLISHING CO., Milwaukee, Wis.: *Philosophy of Science*. By Fulton J. Sheen, D.D. \$2.75.

CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

In Memoriam and Other Poems. By D. C. Potter. \$1.00.

Leaves. By Carl Crowson. \$1.50.

Shady Secrets. By Edgar Hart. \$1.50.

COKEBURY PRESS, Nashville, Tenn.:

The Cokesbury Stunt Book. Compiled by Arthur M. Depew. \$1.50.

COLUMBIA UNIVERSITY PRESS, New York City:

Religion and the American Dream. By Raymond C. Knox. \$1.75.

HARPER & BROTHERS, New York City:

Like a Trumpet. By Charles E. Jefferson. \$1.00.

Others Call It God. By Jeanette E. Perkins. \$1.50.

HOUGHTON PUBLISHING CO., London, Eng.:

North Sea Monster. By Dr. D. A. Spencer and W. Randerson. 7/6 net.

THE MACMILLAN CO., New York City:

The Coming American Revolution. By George Soule. \$2.50.

Judaism, Christianity and Germany. By Cardinal Faulhaber, Archbishop of Munich. Translated by the Rev. George D. Smith. \$1.50.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Lord Halifax. A Tribute. By Sidney Dark. \$1.00.

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.:

Social Change and the New Deal. Edited by William F. Ogburn. \$1.00.

PAPER COVERED BOOKS

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Christian Living Series. By Lala C. Palmer and Leon C. Palmer. 25 cts. each.

Book V—*The Thankful Child's Book*.

Book VI—*The Christian Child's Book*.

Book VII—*The Happy Child's Book*.

Book VIII—*The Good Child's Book*.

C. of E. *What Does It Stand For?* By the Bishop of Bradford. 60 cts.

We Believe. By Angus Dun. Cloth, 85 cts.; paper, 50 cts.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Roosevelt Divorces

AS A RESULT of the letter of the Bishop of Central New York (L. C., June 30th) and the accompanying editorial comment on the two divorces in the President's family, with one re-marriage and another said to be impending, we have received a swarm of letters varying from full approval to the most vigorous and even abusive condemnation. It is impossible for us, in the limited space available, to do more than quote a sentence or two from several typical ones.

We do not feel that further discussion of the matter can do any good, and the subject is therefore closed, so far as our columns are concerned, with the publication of these comments.—THE EDITOR.

IT WAS GOOD to read your courageous editorial about divorce in the President's family. Doubtless the President's attitude toward divorce in his family will be an incentive to many other disgruntled young people to go and do likewise. It is hard always to combat this evil in the Church but when it is condoned by the President of the United States it becomes increasingly so.

—(Rev.) EDWIN B. REDHEAD, Elyria, Ohio.

IT IS WITH SHAME and regret that I look upon such unwarranted attacks against our Chief Executive and his wife.

—(Rev.) DANIEL S. WEED, Springfield Centre, N. Y.

ONE CANNOT but be surprised that the Bishop of Central New York should write as he did regarding President Roosevelt and his family. Surely Dr. Fiske knows from his experience with life and especially if he is familiar with "society" that one cannot in these days hold the parents in any way responsible for the wrong doing of their children.

—(Rev.) ARCHIBALD CAMPBELL KNOWLES, Philadelphia, Pa.

I JUST WANT to WRITE my endorsement of the sentiments of the Rt. Rev. Charles Fiske as published by you. God bless you and your family that they may have the "courage of their convictions."

—DR. F. C. SPATES, St. Paul, Minn.

CONCERNING THE LETTER of the Bishop of Central New York, printed in your issue of June 30, 1934, and your editorial comment in the same number, allow me to respectfully protest the same as irrelevant, misdirected, semi-political, and dangerous.

—THEODORE B. OLSEN, Milwaukee, Wis.

WE HEARTILY AGREE with Bishop Fiske and if we had more like him to join the Catholic bishops in condemning such a vile practice we would have a much higher standard of morals in our country.

—JOSEPH EDWARDS, St. Louis, Mo.

IS THIS CRITICISM of the President for the conduct of his children in good taste? Both Mr. and Mrs. Roosevelt have shown in a great many ways that they are deeply distressed by this conduct; but there is nothing they can do to change it. Fathers of the Church, judging by I Corinthians 13, should

have a deep sympathy with the President and his wife in their trying personal experiences.

—(Rev.) R. R. PHELPS, London, Ohio.

YOU HAVE EXPRESSED such admiration for the President and pride in his relation to the Church that I wondered if a paper of your ideals and courage for the right could let these actions go by without rebuke. I am grateful that there are still some Churchmen who hold to the teaching of the Church and high standards of living regardless of politics or high position.

—DEBORAH D. MOORE, Indianapolis, Ind.

"Who Wants War?"

TO THE EDITOR: In THE LIVING CHURCH of May 12th, there appeared an article by the Hon. J. M. Frear, M.C., entitled Who Wants War? In the same issue is found editorial comment thereon. . . .

Mr. Frear suggests an amendment to the Constitution (some think it already amended too often) that would put us into the political

class of the Greek cities of say 400 to 200 B. C. Plebiscites provide a legalized mob rule, and are subject to all the objections of mob rule. Then too, in 1787 a splendid group of Americans, chosen for the purpose, drew up an instrument which in 1789 was adopted as the Constitution of our country. One of the first articles provides that the electors in each state shall choose their Representatives to sit in one of the Houses of Congress. Mr. Frear, by implication, your editorial writer directly, would destroy the power of representation and make the Congressman (Senator also, perhaps) a mere rubber stamp. Surely this is no improvement on the work of 1787-1789.

The curbing of criminal fomenting of war by munition or armament manufacturers is imperative. But the "fomenting" must be more definitely established than by the present rumors. There has been too much jumping at conclusions even by those in very high office.

But there are statements made by this man, who has been in Congress for a number of sessions, that one fails to understand. The Spanish War was a generation ago but can Mr. Frear have forgotten the indignation felt in this country concerning women and children in "Inconcentrado Camps"? He writes that he was a Congressman in 1917, yet he says "false (italics mine) propaganda of frightful brutalities, sinking of Americans, national insults . . . swept Congress into the World War."

Had he never heard of "the scrap of paper"? Of one or more of the members of

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the German embassy in Washington being sent home because of having committed (personally or through agents) acts of sabotage in manufacturing plants in a country with which Germany was at peace? Of the Providence *Journal* wireless exposes? Was it false propaganda that told of the loss of a family of father, mother, and four children, one a babe, living within a mile of the place from which I write, when the *Lusitania* sank? Or of Alfred Vanderbilt's "We must save the kiddies first" before he too disappeared in those Irish waters? As for "national insults" does he remember the German permission, graciously given, to allow once a week, one *American ship*, proceeding through a certain narrow lane, to go to a port in South Wales? And does he remember the New York *Sun's* cartoon in reply to this gracious permission? It was perhaps vulgar and profane, but it was amusing. All these things he may have forgotten. But as a member of Congress, and as an ex-Army man, how can he make certain statements about our men under arms? He writes of "4,000,000 American youth conscripted for war" (yet he tells us his own son was a volunteer). According to figures furnished by the Adjutant General, 1,163,000 entered the Army through the regular Army, the National Guard, and the Reserve Corps. There were in addition 79,000 Marines. Every one of these 1,242,000, besides the 600,000 in the Navy, were volunteers. Does he try to tell us that "not five per cent of the 4,000,000 would have volunteered for foreign service"? He must know that few if any of the 1,242,000, to say nothing of hundreds of thousands of the one and three quarter millions of young men in the National Army and in the United States Army, who likewise were ready to serve their country anywhere, and, if need be, to the last full measure of devotion, but were most anxious to go abroad; not to kill, as so many ministers are now saying of soldiers, but to stop the German menace. . . .

S. F. HOUSTON.

Philadelphia.

Bard College

TO THE EDITOR: I am in receipt of announcements from Columbia University, of the secularization of St. Stephen's College, which from now on is to be called Bard College, together with a number of newspaper clippings about the change. The tone and in some cases the tenor of these will lead some persons, perhaps, to suppose that the new régime is to continue, under secular auspices, the educational policies inaugurated and developed in my fourteen years wardenship.

Insofar as the theory and practice worked out by myself, the late Edward Albee, Esq., the late Haley Fiske, Esq., and others, involved an acknowledged superiority of the individual student over curricular formulae and the rescuing of able men from the irksome trammels of a lecture system of instruction, the new régime may indeed develop along the lines we laid down. I hope so; and I wish those in control all success in doing it. It is a good thing for any college to do.

But, in justice to those who shared in developing St. Stephen's, by gifts and thought, as well as in justice to myself, I feel that I may with propriety point out that that was not the most important feature of our educational scheme. Our motivating conviction was that Catholic Christianity—as our Church hath received the same—and secular knowledge are not only compatible but not separable without disaster to both: that religion is as necessary as science for arriving at Truth; that religion must be at the heart of a sane educational program and not a casual

decoration thereto. It was for that we labored, with the additional advice of the great Bishop Brent and with the prayers of many. That, of course, is now at an end at Annandale.

That it ended is due wholly to the indifference of the Episcopal Church, which was offered the greatest opportunity ever given a religious communion in the field of education, as Dr. Nicholas Murray Butler truly has said, and let it go by default.

We can all wish Bard College a happy career—as a secular college with a benevolent vestige of Church influence about it (very much as Columbia University has). But the old St. Stephen's College has perished in fact as in name. Those who made the old must not be held responsible for the new.

Some day it is to be hoped the Episcopal Church will seriously consider the suicidal policy she has now—if indeed a drifting with the secular current can be called a policy—in regard to education. We have still left to us Kenyon College, Trinity College, Hobart College, and the University of the South. God grant the Church vision enough not to let them, too, come to death by starvation.

London. (Rev.) BERNARD IDDINGS BELL.

Estimates of the Movies

TO THE EDITOR: One of your correspondents of June 16th, and perhaps others, may be interested to know of the way we have found most helpful in providing estimates of the movies for the public.

We prepared a cardboard poster headed "This Week at the Movies." The space on the poster was divided into squares and over each of these was lettered the name of a local theater. Mounting tabs to hold a library card were placed in each square. As the shows are announced we put up under the name of the theater the card on which has been typed or pasted a summary of the feature film. We get these summaries from the National Film Estimates Service as they are published each week in the *Christian Century*.

Through the kindness and coöperation of the Public Library authorities we were able to place this poster on their bulletin board. This was done in November, 1932, and for the first year we took care of it. Recently the Library authorities have taken this over as they found that it was a useful service to an increasing number of people.

Gary, Ind. (Rev.) JAMES FOSTER.

The Heresy of Pope Honorius I

TO THE EDITOR: In answer to Correspondent "X" (L. C., June 2d) regarding the heresy of Pope Honorius I, after an admirably concise and accurate statement of the case, you conclude with the sentence, "We do not know how the Roman Church has reconciled this fact with the doctrine of Papal Infallibility."

The following quotation from *The New Catholic Dictionary*, "compiled and edited . . . under the auspices of the Editors of the *Catholic Encyclopedia*" (1929) will perhaps satisfactorily supply the lacking information: "The latter (Sergius, Patriarch of Constantinople) wrote for advice on an expression relating to the Incarnate Word which was being used to refute the Monophysite heresy, and which he considered not in accord with Catholic doctrine. The papal answer, which was undogmatical, smoothed over the error and gave no decision, but since Honorius neither defined nor condemned anything and did not speak *ex cathedra*, the papal infallibility was not involved. However, the idea prevails that Honorius may have been

(Continued on page 141)

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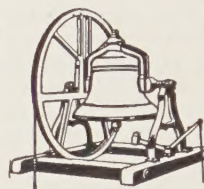


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MILWAUKEE, WISCONSIN, JULY 14, 1934

No. 7

EDITORIALS & COMMENTS

Religion in Germany

EVENTS IN GERMANY move so rapidly these days that it is almost impossible to comment on them in a weekly periodical. Certainly the last has not been heard of the new revolution in Germany, and despite the Nazi assertion that Hitler has the situation well in hand the fact is that he is sitting on a veritable volcano that is likely to blow him out of the dictatorship and perhaps into eternity any minute.

It is, of course, possible that Hitler will be able through his rigid censorship of the press, his secret police, and the other methods known to dictators, to restore the semblance of order and quiet to Germany. One can scarcely doubt, however, that the events of the bloody Saturday and Sunday a fortnight ago will have far reaching repercussions and that there is a more vigorous and determined opposition to the National Socialists than has heretofore been apparent, even though it may as yet remain beneath the surface. Hitler may be able to renew his power for some weeks or even months but there can be little doubt that his days are numbered and his fall inevitable.

There are simply too many vital factors opposing the Nazi chieftain for him to overcome. The economic situation of Germany is little short of desperate, and no amount of centralized control of commerce and industry can offset a shortage of potatoes in the Berlin market. The financial structure of the Reich is tenuous, and the mark seems to be heading for a new fall. The problem of unemployment remains unsolved. In the realm of foreign affairs Germany seems to have succeeded only in alienating those who would naturally tend to be her allies, and in the diplomatic dickering with reference to the buffer state of Austria, Hitler has been clearly outpointed by Mussolini.

Last of all, but far from least in importance, is the religious situation which appears to be getting more and more out of hand so far as Hitler's control is concerned. The Barmen Conference on May 30th, with delegates from all groups opposing the Nazi Reichsbishop, has virtually caused a schism and amounted to the setting up of a new Protestant Church, free from government control. True, the Christians represented at

Barmen will not formally separate from the existing established Church but will endeavor to force the resignation of Reichsbishop Müller, and if this proves impossible will continue within the formal organization of the Church but refusing to obey the direction of the government organization and following their own leaders instead.

This new development, showing the continued determination of a large part of German Protestantism to place loyalty to Christ above loyalty to the particular faction now in control of the State, is one of the most encouraging features of the German situation and at the same time one that is likely in the long run to cost Hitler most dearly. And as Dr. Leiper observes in his article in this issue, "it seems more than likely that thousands of Christians will do some hard thinking about placing the destiny of the Church more fully into the hands of one who holds human life and the processes of civilized justice of so little account."

THE Roman Catholic Church in Germany has also continued to bear faithful witness despite the compromise of the Concordat between the Vatican and the German government last year. The execution of the leader of the Catholic Center Party in Hitler's bloody week-end purging and the subsequent refusal to permit a public requiem Mass at his funeral will not tend to increase the loyalty of Germans of the Catholic faith to their leader.

Most determined in his opposition to the Nazi totalitarian state with its paganizing influences is, of course, the Cardinal Archbishop of Munich, Monsignor Faulhaber. Americans have a good opportunity to size up this fighting prelate through the publication this month in New York of his book, *Judaism, Christianity and Germany*. This is a translation of five addresses delivered by the Cardinal at St. Michael's Church in Munich last Advent. The first four addresses contain an evaluation of the religious, social, and moral values of the Old Testament which the so-called "German Christians" have been trying to route out of their peculiar variety of Christianity. The last address, entitled *Christianity and Germany*, con-

demns in no uncertain terms the recent glorification of Teuton paganism.

This last address is most interesting, and read with a clear recollection of the circumstances under which it was delivered, shows the spirit of militant loyalty to the Faith which, on the part of both Catholics and Protestants, is the best hope for the future of Germany as a constructive and coöperative member of the family of nations. In answer to the question, What is the relation of Christianity to the German race?, Cardinal von Faulhaber writes:

"From the Church's point of view there is no objection whatever to racial research and race culture. Nor is there any objection to the endeavor to keep the national characteristics of a people as far as possible pure and unadulterated, and to foster their national spirit by emphasis upon the common ties of blood which unite them. From the Church's point of view we must make only three conditions: First, love of one's own race must not lead to the hatred of other nations. Secondly, the individual must never consider himself freed from the obligation of nourishing his own soul by the persevering use of the means of grace which the Church provides. The young man who is always hearing about the blessedness of his own race is apt too easily to conceive that he is no longer bound by duties to God and His Church, duties of humility and chastity. Thirdly, race culture must not assume an attitude of hostility to Christianity. What are we to say of the monstrous contention that Christianity has corrupted the German race, that Christianity—especially because it is burdened with Old Testament ideas—is not adapted to the genius of the nation, and that therefore it is an obstacle in the way of the national consciousness? . . .

"What is the relation of Christianity to the German race? The Christian, so long as he observes the above conditions, is not forbidden to stand up for his race and for its rights. It is possible, therefore, without divided allegiance, to be an upright German and at the same time an upright Christian. Hence there is no need to turn our backs upon Christianity and to set up a Nordic or Germanic religion, in order to profess our nationality. But we must never forget: we are not redeemed with German blood. We are redeemed with the Precious Blood of our crucified Lord (I Pet. i, 9). There is no other name and no other blood under Heaven, in which we can be saved, but the name and blood of Christ."

The eyes of the world are turned upon Germany with apprehension, but at least those who look beneath the surface can discern that Christianity in Germany, so far from being dead, is reawakening and consolidating its position under the opposition of an essentially pagan state and is likely to emerge purer and stronger than ever. In that fact lies the hope of the future in the distressed area of Central Europe.

CENTENARY, bicentenary, and tercentenary celebrations press for recognition on every side these days. Last year it was the centenary of the Oxford Movement; the year before it was the bicentenary of the birth of George Washington. This year, Maryland and Wisconsin are observing their tercentenaries while Chicago, having found the celebration of A Century of Progress profitable last year, is carrying it on again, presumably on the theory that there has been no additional progress in that city during the past year, and so the centennial celebration is still in order.

General Convention next October is to be the occasion for celebrating another anniversary, the sesquicentennial meeting of that body. New Jersey, Pennsylvania, Connecticut, and other dioceses are planning similar commemorations.

All of these centennial and multicentennial celebrations would seem to be enough and more than enough. Here, however, is a suggestion for an additional one that is well worth consideration. It is made by the Rev. Norman S. Howell, rector of St. John's Church, Camden, N. J., who writes:

"Unless it has already been considered, it would seem that, during the coming Convention at Atlantic City, New Jersey, some recognition ought to be given to Augustus Foster Lyde, who died November 19, 1834, to whom the honor should be given for the beginning of our work in China which has since developed into the Chinese Holy Catholic Church. I quote from *The Story of the Church in China* by Gray and Sherman (1913):

"It came about in this way. The young man (Lyde), full of zeal, was traveling to Philadelphia in the spring of 1834 and chanced to fall in with two men whose counsels had great weight in the Missionary Society: Dr. Milnor, the secretary of the committee, and Mr. E. A. Newton. They were on their way to a meeting of the Society, and learning this, young Lyde poured out his heart, telling them of his desire to go to China, and begging them to make the land an object of the Board's endeavors. So impressed were these gentlemen that at a meeting of the Society on the 13th of May, Dr. Milnor, after Mr. Newton had opened up the subject, moved and carried a resolution to the effect that the Board undertake work for the conversion of the people of Cathay."

"Although Lyde died before he had an opportunity to do his work in 'Cathay' the work of converting the Chinese had its start with him—so far as our beloved Church is concerned. No man on the mission field can boast of a greater usefulness than Augustus Foster Lyde! He planted but God gave the increase!

"Nor is that all! To him, the Japanese Holy Catholic Church owes its beginnings, for, from our mission in China in the year 1859, the Rev. John Liggins and the Rev. (later the first Bishop) Channing Moore Williams were sent to start work in Nagasaki after Japan was opened by Commodore Perry in 1853.

"I hope some recognition of the centenary of his service for the spread of Christ's Kingdom will be made, for Augustus Foster Lyde is certainly comparable to any of our modern missionary heroes!"

THE DIOCESE OF WESTERN NEW YORK has adopted a nine-point program for world peace, as a result of the report of a committee appointed by the Bishop to consider the Church's relation to war and peace. The committee consisted of the Rev. Elmore M. McKee, chairman, Dr. Niles Carpenter, the Very Rev. S. Whitney Hale, and the Rev. G. Napier Smith. The findings of the committee, together with the nine-point program, have been published in an interesting booklet entitled *Let the Church Wage Peace!*, the contents of which might well be studied by Churchmen everywhere. Here are the nine points:

1. Express and direct the hunger for peace.
2. Proclaim the facts about the war system.
3. Proclaim the facts about the peace system.
4. Bring Church and nation to repentance.
5. Proclaim the peril of the hour due to the impotence of secular machinery.
6. Let the Church out-challenge nationalism.
7. Let the Church outlaw offensive warfare.
8. Call an international church Conference to speak for the Churches on war.
9. Let each communion, diocese, district, association, conference, and each parish have a committee to wage peace.

We understand that the program will be presented to General Convention and appropriate resolutions offered to

carry out the spirit of it. Meanwhile, copies may be obtained from Trinity Church, 371 Delaware Ave., Buffalo, and we urge members of THE LIVING CHURCH FAMILY to send for it. A three cent stamp should, of course, be enclosed.

Through the Editor's Window

WHAT a varied assortment of letters and printed matter reaches an editor's desk each day! Some of it requires his immediate attention, some he lays aside for possible future editorial use, much of it is relegated immediately to his capacious waste basket. Was it Joseph Pulitzer who said that the true test of an editor was not what he published in his paper but what he threw in his waste basket?

We have been going through some of the material in the second category that has accumulated during the past few weeks. As we sort through the material we find that most of it can now be transferred to the third category without loss, but some of it is worth a word or two of comment in passing.

HERE, FOR INSTANCE, are two letters, both too long for publication, expressing exactly opposite points of view with reference to Fr. Huntington's recent article, Back to the Land. One praises the writer to the skies for bringing Henry George's Single Tax theory out of the obscurity to which it has been relegated and dusting it off for clerical use. The other characterizes his article as "the latest vagary" and suggests that the good father is "talking through his biretta." Well, the two letters offset each other pretty effectively, so there is no real need of publishing either.

NEXT COMES a newspaper clipping quoting a well known priest of the Church as saying in an address to Buchmanites in house party assembled: "The Oxford Group has taken the place of the Church in all lands." If this is not a case of the wish being father to the thought we have never seen one.

BUT HERE is no less an authority than Bishop Roots falling into the same error. "The two live options as to a philosophy and a way of life before mankind today," he writes in his diocesan Newsletter, "are nothing short of those formulated by the Communists on the one hand and the Oxford Group on the other." Now we have a great deal of affection for the Bishop of Hankow, but to borrow and adapt the phrase used by the critic quoted above, he was certainly "talking through his mitre" when he made this statement. We hope he is not teaching any such nonsense to the Chinese whom he is sent to convert to the Catholic Faith as this Church has received it, not to a modern philosophy as the Oxford Groups have formulated it.

AND HERE is a 72-page tract by a self-styled "editor, author, and Bible teacher" of Boaz, Ala., exposing "Modern Ebionism," and calling Christendom to a new reformation.

ONE FINAL ITEM—a clipping from the Church Times in which Laicus Ignotus comments on the signature of the Bishop of the Arctic as "the oddest of all signatures I have ever seen." In true English style, the new Bishop signs his name "Archibald the Arctic"!

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

HOLD THE LINE FUND	
Mrs. and Rev. A. G. Fullerton, Eagle, Alaska	\$ 3.00
Martha E. Jones, Waco, Texas (Especially for Church boarding schools)	1.00
	\$ 4.00

THE CHURCH'S 1933 DEFICIT	
Martha E. Jones, Waco, Texas (Especially for Church boarding schools)	1.00

Germany's Second Revolution

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

WHEN ASSOCIATED PRESS reports from Berlin convey the specific information that the Evangelical Church of Thuringia has given its unqualified approval of Chancellor Hitler's ruthless extermination of his enemies—including a few quite innocent persons killed by accident in an effort to be sure that all "dangerous individuals" be put out of the way without even the semblance of a trial—it may be too soon to express the hope that the bloody business will serve to open the eyes of German Christians to the real character of what they have chosen to regard as a modern Messianic leadership, incapable of any wrong. The declaration of the Thuringian Church authorities, intended for public reading in the Sunday services, states that "thanks to the brave and determined action of Adolf Hitler, Führer and Chancellor of the Reich, it has been possible for him, by unreservedly risking his own person, to save our people and the Fatherland from a new misery."

But the trend of thinking in Christian circles has been such that despite the action of the Church leaders in one section of the country—and we must remember that it may represent only a small body of opinion of the extreme Nazis in the ecclesiastical hierarchy—it seems more than likely that thousands of Christians will do some hard thinking about the danger of placing the destiny of the Church more fully in the hands of one who holds human life and the processes of civilized justice of so little account.

That there will be any expression of approval from Roman Catholic leaders seems very unlikely in view of the fact that among those slain were some very prominent representatives of the Church. To add to the horror of such summary executions, without even the semblance of a trial, the Nazi authorities have taken the bodies of their victims and cremated them to remove all possible chance of unpleasant post mortem revelations. This was the case with Dr. Erich Klausenar, former leader of the Catholic Action, whose family, like most members of the Roman Communion, object on religious grounds to cremation. Funeral services have been broken up, death notices in the press forbidden, and unmarked graves insisted upon. Barbarism could hardly insist on more ruthless means of instilling terror into politically non-conformist hearts.

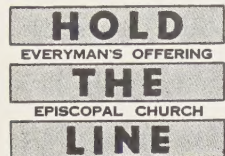
Probably the extreme exponents of Nazi policy in the Church will go on undeterred by recent events, if anything, more violent in their threats to those who stand in their way. The opposition will certainly not be silenced: although a new degree of caution may be expected. I learned only a day ago from a friend who had just arrived from Germany that Church leaders who had until recently been quite free in their personal life were now so carefully watched that they feel themselves to be virtually prisoners. Many of them, having placed their trust in the Third Reich as a defender of the faith are broken and disheartened at what has transpired.

Of course the question is raised as to whether the immediate result of the wholesale killings throughout Germany will not be reflected in increased difficulties for the churches. As I have indicated above, I think that will be the case. But on the other hand we must expect attention to be diverted for a time from such questions as those the Church is facing to essentially political and economic considerations. The World Baptist Alliance still expects to hold its meetings in Berlin; and I am planning to be there as a fraternal delegate to observe the results of that effort to give united expression to basic Christian convictions. But all these expectations may be upset any day by internal developments in Germany. We can but wait and see what will come out of a situation so obviously fraught with momentous possibilities.

Everyman's Offering Drive Progressing

News from the National Headquarters in Cincinnati

HEADQUARTERS of Everyman's Offering is unable yet to report progress in terms of dollars. Naturally, diocesan chairmen are holding back until they have gotten the very best out of their laymen. This means gleanings the field in order that no possible gift be overlooked and lost. It means most thorough working up of larger Special Gift possibilities.



Read the following letter from Grafton Burke, M.D. It came in unsolicited in the long, slow mail from the Yukon. This good physician's letter shows the why of the Everyman's Offering. If you want to answer this and many a similar human appeal, use your Offering Envelope with the three red bars, and, if you can, make a Special Gift.

"On the last mail Bishop Rowe wrote us of another cut of a thousand dollars. This was a shock. We were already running on the closest possible margin, and wondering how long we could hold on.

"Now, what are we to do? Are we to turn away these sick, suffering souls? Here's an Indian woman from the southward by plane, utterly helpless and suffering with a cancerous breast that demands immediate amputation. A white woman traveled recently 150 miles by dog team over a bad trail to be confined in the hospital for her first born. There's a young white man so badly bitten by dogs that, with the large gaping wounds between his head and feet, it seemed he had been hit by shrapnel. Then we can't forget little Joe (6 years) whom we operated on just this morning. He was brought 300 miles with cervical edentitis. I overlooked Silas (9 years) who came 240 miles by plane just because he was sick, undernourished, listless—because he could not feel well. We admitted him into the Hudson Stuck Hospital, gave him a von Pirquet test and got a positive reaction and rejoice that we picked him up with his tuberculous condition in time to save him.

"One might go on ad infinitum. Others there are—many desperately in need of help, treatment, hospitalization. Just an operation may save a life. 'And other sheep I have—them also I must bring and they will hear my voice.' Shall we lie down, or shall we obey the Master's 'Go ye'? It can be done with help that the National Council at the moment cannot possibly afford.

"Who will buy our fresh vegetables and eggs this summer, that cost \$700? Who will pay the salary of the two hospital girls (kitchen and scrub girl) that amounts to \$50 a month for the two? Who will give \$150 for the engineer who maintains the power plant? Who will pay the bill for hauling water from the river to the Hospital, amounting to \$150? It is the actual necessities only that I represent and appeal for. However small your gift, it is welcome.

"Our beloved Bishop Rowe has been traveling all winter, working as no man of his years should, to see that his charges of the North are cared for. It has been my desire to spare him from the trials of this medical mission post. He has concurred; therefore, it is with his consent, and under his authority, that I so write."

ANNUAL AUDIT OF RELIEF FUNDS

WE HAVE MADE an examination of the records relative to the various relief funds collected through THE LIVING CHURCH, and have satisfied ourselves as far as possible that the donations received for the period from June 1, 1933, to May 31, 1934, as published in THE LIVING CHURCH amounting to \$487.05, were distributed in accordance with the published wishes of the donors. The cancelled checks were produced to us in support of these disbursements.

No charge has been made for expenses incurred by the Morehouse Publishing Company in the collection and distribution of these funds.

The total amount collected and distributed for relief purposes from November 1, 1914, to May 31, 1934, is as under:

Total to May 31, 1933, as previously reported	\$395,166.89
Amount collected and distributed from June 1, 1933 to May 31, 1934	487.05

Total collected and distributed to May 31, 1934 \$395,653.94

PRICE, WATERHOUSE & CO.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Teachableness

READ St. Matthew 21: 23-32.

WE HAVE HEARD many times that the first half of the Christian Year is devoted to the consideration of events in our Lord's life, and the second half to His teaching and example. For a few weeks now our meditations will be upon some of the qualities He tells us are requisite to the Christian character.

His estimate of what is needed was often surprisingly at variance with conventional ideas and standards. So here He calmly tells the astonished leaders of the nation (verse 31) that the publicans and harlots go into the Kingdom of Heaven before they do. They must have been shocked and bewildered by the statement. Judged by the accepted religious requirements of their time, they had every reason to believe that they were conspicuous examples of virtue. They were scrupulous in performing religious duties. They gave the tithe of their income conscientiously to their Church and from their high position they looked down with scorn upon the lowest and most degraded class to which publican and harlot belonged. Our Lord told them plainly that, weighed in His balance, these sinners and outcasts were their superiors. Such a statement must have seemed almost blasphemous to them and it should make us think.

The reason our Lord gives is that the depressed dregs of society were receptive. They listened and gave heed when John the Baptist, the great forerunner, heralded His coming and cried, "Repent" to his generation. John made them realize their need and in Jesus they found the satisfaction of that and every need. Our Lord had said before of Pharisee and ruler in words of keenest irony that they had "no need of repentance." This was their deadly temptation, their imminent moral danger. "Just persons which need no repentance"—He could teach them nothing, they were beyond His help; they were enclosed in an impenetrable armor of self-satisfaction from which John's preaching and the words and mighty works of our Lord Himself rebounded and fell to the ground.

This teachableness about which our Lord speaks is a primary condition of the Christian character. However, let us understand what that means. It does not mean the helpless docility of the child, but rather the mature mind's disciplined surrender, made after facing the facts of life. We see that the trouble with the priests and elders was that they limited their receptivity. They were willing to listen just so far, but no further than their prejudices and self-interest would allow. Truth meant nothing to them unless it fitted the prescribed mold of their tradition. Against all else they had shut their minds and hearts.

There is no one among us, saint or sinner, who does not need to guard against this subtle temptation, and it would seem that the more immune we become to the grosser forms of evil suggestion such as are typified by publican and harlot, the more possible it is to be shut up in the mental attitude of negation when the mind says "No," even to a message straight from God. "Blessed are they which do hunger and thirst after righteousness," who have a sense of need, whose ideals are not formed but ever forming. The temper that can be satisfied with nothing but the best is what our Lord ever strove to foster in His disciples. They might be terribly imperfect, broken wrecks of what men and women ought to be, but if they were teachable, capable of that change of mind which is the real meaning of repentance, He could love them, hope for them, save them.

Deliver us, O Lord, from the false security which has no sense of need and from the self-praise which is really self-deceit, and teach us to do the thing which pleaseth Thee. Amen.

IF OUR HEARTS fail us, we can trust Him who is greater than our hearts.

—Bishop Westcott.

The Meaning of "Ritual"

By the Rt. Rev. Rocksborough R. Smith, D.D.

Bishop of Algoma, Canada

THERE ARE MANY people outside the Church, and perhaps not a few within it, to whom the Catholic religion seems mainly a matter of elaborate and ornate services marked by a much greater amount of "ritual" than our fathers and grandfathers were accustomed to. I propose therefore to deal with the principles on which "ritual" is based, for I find so many people who are deeply interested in it and who complain that they are seldom told anything about it. Let us begin by stating that the correct term is not "ritual" but "ceremonial," the term ritual referring properly to the rite itself, that is to say, the structure of the service and the forms of words that are used and not the embellishments which accompany the performance of that rite. I shall in this article use the correct word "ceremonial" in its proper meaning.

What we are discussing are the adornments, the symbolic acts, and objects that accompany the service. Nowadays, in whatever church you enter, you find a much more elaborate and ornate service than a generation ago. The real old-fashioned type of "Low Church" service can scarcely be found anywhere. The earlier Fathers of the Catholic Revival—Keble, Newman, Pusey, and their associates—used but little ceremonial in their public worship. All their energy was bent toward recovering for the English Church those great truths of the Catholic faith which had been for so long forgotten and lost—the great principles of the Apostolic Succession, the Divine Nature of the Church, the Real Presence, and the Eucharistic Sacrifice. These principles, when once recovered, however, were bound to express themselves in ceremonial. It is one of the simplest laws of psychology that if we feel deeply we must express that feeling in some outward way. It is therefore quite unsound to talk of ceremonial as something childish and unimportant. If, indeed, it ministered simply to display, were merely a "showing off," or were intended to tickle the senses, then ceremonial would be childish; but if it is, as I shall try to show, intended to express and emphasize great religious truths, then it is a matter of very great importance.

When the Catholic Revival left the cloistered calm of the universities and went into the parishes, ceremonial became an urgent necessity. The ordinary man is slow to grasp the great doctrines of the faith; ceremonial is a tremendous help to make them clear to him. Nothing, for example, can make it easier for him to believe in the reality of the presence of the Lord in the great Sacrament so effectually as the solemn hush after the consecration of the sacred elements, the ringing of the bell, the deep genuflection. If, indeed, accompaniments of this sort, together with vestments, music, incense, had no other justification, they would be of immense value as helping to create what I may call a devotional "atmosphere" in which belief becomes easier and more natural.

We are often told that we should "make our religion immaterial and disembodied," that our worship ought to be "purely spiritual." To do this, if indeed it were possible, would be to ignore the twofold nature of man. If we are to worship God worthily, we must worship Him with our whole nature—body, soul, and spirit—for though man's nature is threefold, yet the three elements are bound together in one personality. In a sense, too, the refusal of ceremonial denies the truth of the Incarnation, for the object of our worship is a Man, the Lord Jesus Christ, by the offering of whose Body once and for all "the principle of material worship is sealed and ratified." It comes to this, then. He who worships has a material body as well as an immaterial spirit, and he worships One who has taken to Himself a similar body, which He took with Him—glorified, it is true, but real—when He returned to heaven. The body of man must therefore have a share in his worship.

Let us, then, ask, what are the objects served by the use of a dignified and solemn ceremonial? If I can expound these to your satisfaction, I need not answer the further question, Are we justified in using it? For that question will answer itself in the course of our argument.

WHEN we begin to think of symbolic actions which are intended to express our inward feelings, we realize that in ordinary life, in our intercourse with our fellow men, we are continually using some form of ceremonial. It seems perfectly natural that we should do so. A man who does not is properly regarded as extraordinarily reserved, not to say uncouth and ill-mannered. Even the savage rubs noses when he meets his friends. The civilized man shakes hands, to express friendship; kisses his intimate friends; raises his hat as a mark of respect. In a sense, ceremonial may be considered as good manners in religion. To drink tea out of the saucer, to eat peas with a knife, to imbibe soup with an unmusical gurgling, and so on, are acts which make a man's friends ashamed of him, for they are regarded as unauthorized ceremonials and the mark of a lack of breeding. On a higher grade we have those symbolic acts which belong to our national life, such as saluting the national flag, standing for the national anthem, firing ceremonial salutes, and, in some countries, bowing to the king's throne, as is done in the English House of Lords even when the throne is empty. Of a similar nature is the symbolic procedure connected with the meetings of societies such as the Freemasons and the Rotarians, some of which bodies might well be called by the man in the street "awfully ritualistic."

At the court of a king we find the highest and most elaborate form of ceremonial in civil life, centering round his majesty, and rightly so, as expressing the awe which hedges in a king. We need not be surprised, then, if the climax is reached in the services of the Church. If it is natural in the ordinary walks of life to make use of symbolic actions, much more should we expect to do so in the sphere of religion where we feel—if we feel at all—more deeply than in any other department of life, for if a man's religion means anything to him, it must be the most powerful force in his life, or it is nothing. Some form of symbolism would appear to be even a necessity of religion, for it is a "kind of language which men use when words fail them." In the presence of the Supreme King man bows himself to the ground in speechless adoration. So we find that every man has a ceremonial of his own in this case, even if he only follows a quaint old early Victorian custom of standing, when he reaches his place in church, and praying into his hat; or, as the Quaker, who employed a symbolic form of dress and speech.

If, however, ceremonial is to be worthy it must not be due to individual caprice, but must have authority behind it. Just as in state functions, the individual may not do what he likes, thereby causing confusion and loss of dignity and making himself an object of ridicule, so the ceremonial of Divine Service must be that which is ordered by the Church, and this is always expressive of some great truth. The ceremonial of the Church comes down to us with a venerable tradition behind it. All down the ages the Catholic Church has sought to perfect it, and its use by us links us to the piety and devotion of the august past. The preface to the English Prayer Book deprecates "innovations and new-fangleness which is always to be eschewed."

In all these forms of ceremonial to which I have referred—in social intercourse, in state functions, and in the services of the Church—there are three aspects to be borne in mind. In the first place, the ceremony expresses feeling. If a man has true reverence in his heart he will show it by external acts of reverence. In the

second place, the doing of the act deepens the feeling. This is the educative value of ceremonial. It explains why we teach the young to salute the flag, for in this way patriotic love of country is strengthened; every time a lad raises his hat to a lady he tends to become more polite to womankind; while soldiers are trained to salute their officers in order to strengthen discipline. And in the third place, ceremonial creates a devotional "atmosphere" in the church and makes belief in the Invisible easier and more natural. That is why it is so hard in some churches to feel devout and reverent, while in other churches, reverence comes so easy that it seems natural to talk in whispers and move about with awe as if in the presence of some vast mystery.

I HAVE NOT TIME to dwell long upon the elaborate ceremonial services of the Old Testament. The ceremonial of the Jewish Temple was meant to be a pattern of heavenly things. "See," Moses was commanded, "that thou make all things according to the pattern shewed thee in the Mount," and the rites of the Tabernacle set up by him were copied in the Temple. Christianity came "not to destroy but to fulfil" and our Lord and His Apostles took part in the worship of the Temple without any hint of a violent change from a material form of worship to what some call "Protestant simplicity." Jewish worship has not so much been abolished as Christianized, and Catholic ceremonial is a representation of heavenly worship as pictured for us in the visions of St. John's "Revelation." We try to represent on earth what goes on in heaven, where the four-and-twenty Elders fall down before the Lamb with harps and golden vials full of incense. Can we be wrong in beautifying our churches with what appeals to the senses? Think of the art and beauty with which we labor, often at great cost, to surround ourselves in our own homes. "Still," says a celebrated Scottish preacher of the past generation, "must the wealth of nature and art be ransacked to do honor to Christ our Lord. Still must the children of David praise God on instruments of music. Glorious colors must not be withheld. Architecture must present its glories as offerings from the redeemed." And so, in the words of the Prophet, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary and I will make the place of my feet glorious" (Isaiah 60).

We cannot, I think, fail to see how appropriate ceremonial worship is, if we have right ideas concerning the Supreme Being who is the object of our worship. The outward form of worship must be the expression of some inward feeling, and Christian worship should express the deepest reverence and love, for it must attempt to show forth to the world the majesty and glory of the Almighty. It must teach His greatness and His holiness, and this it does by the care and reverence with which we approach His sanctuary. By it we confess that He is absolutely and supremely worthy of the prostration and sacrifice of our entire personality—body, soul, and spirit. By it we must show forth our sense of His transcendence, our gratitude for His condescending mercy, our love and passion for His praise; for to the true Christian, worship is not merely a duty and a debt—it is a passion which causes him to burst out into thanks and praise. A natural impulse impels him to offer God that bodily adoration which most truly expresses the homage of the heart. But more than this, Christian worship must also express what has been called the "marvellous intimacy of the Incarnation," and the Incarnation with its glorious elevation of the whole nature of man demands a worship which shall not exclude from the act of offering homage any part of our composite nature.

That is why the great Sacrament of the Incarnation, the Eucharist, presents worship in its highest form and gives the note for all true Christian worship, for worship is an offering to God, and in presenting it to God in union with the Lord's own Sacrifice of Himself, we forget ourselves and are filled with the deepest joy and exultation.

Bishop Frere in his standard work on the *Principles of Religious Ceremonial* enumerates four kinds of ceremonial

according to the motive which the Church had in using them—utilitarian, interpretative, symbolical, and mystical. I do not think I could do better than arrange my subject under these four heads.

In the first place, there are certain acts which have to be performed in the service in some way or another. The Church has, during its long history, evolved the best way of doing them. This is UTILITARIAN CEREMONIAL, and it is strictly practical. For example, the bread and the wine have to be placed on the altar in some way or other, the people have to receive the Sacred Elements in some way, and in baptism the child has to be held some way or other. The traditional way of doing these things has been shown by experience to be the best, the least "fussy," and the most dignified. Some priests try to perform these acts in their own way, with the result that the pious extravagances of a "High Churchman" are far more likely to offend or distract the worshippers than the reverent and subdued action of a Catholic Churchman. The reason is that the ceremonial of the Church represents the accumulated wisdom of many centuries so that every action is done as easily and simply as possible. Indeed the very object of many of the directions handed down is to avoid any possible awkwardness on the part of the priest. For practical reasons of this kind the priest is told to hold finger and thumb together after breaking the Sacred Host in order that no small crumb may be dropped; the sick person at a private Communion is to receive last in order to avoid any chance of infection to the other communicants; the two or three ablutions are ordered so that the chalice may be perfectly cleansed. The priest's custom of washing has hands before proceeding with the service probably arose for practical reasons, though it afterward acquired a symbolic significance; while the processional cross and tapers owe their origin to the old custom of carrying them into Church to be used on the altar. Much of the ceremonial of the bishop seems to have arisen from the fact that many bishops were old and feeble. So he needs a crosier to walk with; he sits down very often; he wears his mitre a great deal, for he is bald; he wears heavy robes, for ancient churches were very cold; he needs a candle to read his book by its light. Modern bishops are not usually so aged, and if so are not generally decrepit, while modern churches are more often too hot than too cold. Yet the ceremonial remains because it is dignified.

Most modern innovations, however, in the ceremonial sphere are not so good as the old customs. There are many choirs nowadays that can neither enter nor leave the chancel unless they are singing. But the processional hymn from the vestry to the chancel is meaningless, and certainly fits in badly, for it introduces a note of joy and praise before the penitential introduction with which Morning and Evening Prayer commence, while the so-called "Recessional" with the rector bringing up the rear with the alms dish laden with the collection signifies nothing unless it be the glorification of the alms. Even the least "ritualistic" church seems nowadays to make a great ceremony of bringing up the alms to the altar, the wardens and others, amid a solemn and most impressive hush, marching by twos up to the sanctuary bearing the offerings on dishes, presenting them to two little boys who hand them to a server who gives them to the priest, who holds them high in the air while the organist plays soft music, and then lays them on the altar. It is easily the most solemn moment in the average "High Church" service. This all shows that Bishop Frere's caustic remark is justified, "Most Englishmen have a deep-seated love of ceremonial, provided that it is of their own invention."

SECONDLY, INTERPRETATIVE CEREMONIAL is ceremonial of the instructive kind. It explains to the worshipper what is being done, and brings home its significance to his mind. He thus learns through the ear and the eye at the same time. There is a great deal of this kind of ceremonial in all our services. A clear example of it is bowing, both at the mention of the Holy Name of Jesus and toward the altar as the throne of the Great King. Both of these were ordered in England by the Canons of 1603 and

are very ancient ceremonies, full of meaning and teaching reverence. So the sign of the cross on the child's forehead in baptism emphasizes the fact that he is being made a soldier of Christ. The position of the worshipper at different parts of the service, too, is symbolic. We kneel to show reverence as in the prayers; we stand to offer praise, as in the canticles; and we sit to indicate attention and the teachable mind, as in listening to the sermon and the lessons. So during the Psalms we may either sit, if we consider the Psalter as a meditation, or stand if we wish to emphasize the offering of praise. Anthems sung by a choir are best regarded as a help to meditation, in which case the people should sit. We kneel at the reference in the creed to the Incarnation to deepen our sense of the Lord's infinite humiliation in taking our flesh. During the Holy Gospel we do not sit but stand, in order to express special reverence for the Lord's own words. If we believe in the Real Presence we must kneel to receive the Holy Communion. The Puritans used to sit in order to show that they did not believe in the Real Presence, and some Christian bodies do so now. No amount of argument could express our deep awe at the Presence so effectively as genuflection does. The sign of the cross reminds us that we belong to the Crucified Lord; and also commemorates, as at the end of the creed and at the blessing, the Three Persons of the Holy Trinity. It is usual to make the sign before the sermon, to show that the preacher speaks in Christ's Name. The priest stands to absolve and to bless as the position which shows his authority as God's minister. The bishop sits as a mark of his greater authority and because he represents Christ to a greater degree.

I will mention only a few more examples of this kind of ceremonial. The laying on of hands expresses the conveyance of a spiritual gift as in Ordination, confirmation, and the blessing of individuals; the kiss of peace, the love of the brethren before God's throne; the kissing of the altar and the cross, our loving acceptance of Christ's discipline; the lifting up of the hands emphasizes the words, "Lift up your hearts"; the elevation of the Host, the uplifting of Christ's Sacrifice before the face of the Eternal Father and the pleading of His merits; Incense creates an atmosphere of prayer. The meaning of the joining of hands in the marriage service and of casting earth on the coffin at a funeral is obvious to all who see them.

THIRDLY, SYMBOLICAL CEREMONIAL does more than merely explain what is being said and done in the service. It introduces and expresses a new idea, and most congregations find the symbolic acts of the Church both beautiful and helpful, when they have been explained. There was an old custom at baptism of giving the newly baptized persons a little milk and honey. This symbolized that they had entered into the Promised Land, the land of milk and honey. It has been discontinued since the time that most baptisms were those of infants. Turning to the east signifies conversion, for the east is the abode of light, where the sun rises; just as the turning from the abode of darkness, the west, signifies that we renounce the devil and all evil. The eastward position at the altar symbolizes the unity of the Catholic Church, for priests throughout the world are looking the same way when they celebrate the Holy Mysteries. The mixed chalice is not only a following of our Lord's use at the Last Supper, but is also symbolic of the Blood and Water which flowed from His side.

Color plays a large part in symbolic ceremonial. The white surplice indicates the purity of heart which should be a mark of all that take part in Divine Service, even down to the boys of the choir; while the sequence of colors in vestments and altar hangings distinctively marks the Church seasons and sets the tone of the service. The right note is struck as soon as the worshipper enters the church. What is known as "commixture," the priest placing a small part of the Consecrated Host into the Consecrated Wine, a custom used in both the Eastern and the Western Churches, expresses the reunion of our Lord's body and soul at His Resurrection and thus symbolizes His risen life. The lights

on the altar teach that Christ is the true light of the world. The bishop's mitre may be taken to symbolize the flames of fire on the heads of the Apostles when the Holy Spirit came down on Whitsunday.

THE FOURTH kind is MYSTICAL CEREMONIAL. This is not, strictly speaking, a *kind* of ceremonial, for it adds nothing by way of additional ceremonies, but it looks below the surface and tries to bring out the hidden meaning, a secondary and additional meaning to the primary intention of the ceremonial, and it does not claim to be anything else.

It does not explain what is being done, but it is valuable as a kind of spiritual meditation on the actions of priest and people during Divine Worship, and helps to keep our thoughts on a high plane as we see indications of something sacred in every act. If to some minds it appears far-fetched and rather fanciful, to others it is very helpful and suggestive. So when St. Paul says that Ishmael and Isaac, the two sons of Abraham, represent the Law and the Gospel, he is using mystical interpretation. Likewise when the communicant receives the Sacred Host in his right hand crossed over his left, this is not only a very convenient and reverent mode of reception, but the thought that he is making of his right hand a throne for the great King is helpful and suggestive to him.

In earlier days the devout teachers of the Church were so successful in their work that the common people were brought to see Jesus everywhere and in everything. Modern science gives a more matter-of-fact explanation of the things that happen around us, and no doubt that explanation is the reasonable one. Yet one may admire the beauty and the religious feeling of those who saw, for example, in the perpetual shaking of the leaves of the aspen tree, even on the calmest day, a sense of shame because this tree was supposed to have supplied the wood on which Christ was crucified; and who explained the red spot on the leaf of the weed called the spotted Persicaria by the fact that it grew at the foot of the cross, and one drop of the Saviour's Blood fell upon it, which has been perpetuated ever since; and the marks on the side of the haddock as being the finger prints of St. Peter when he held the fish to take the money out of its mouth; and the red spots on the breast of the wren by the story of this little bird's pecking at the nails in our Lord's hands and feet to try to pluck them free from the cross.

THERE IS, of course, always present the danger that we should pay too much attention to the external and forget the inward and spiritual. The same, however, is found in prayer itself, which may become cold and formal. Shall we cease to pray therefore? Our aim should be to deepen our prayer and to dwell upon its spiritual reality. So with ceremonial. While we glorify God with our body, we must also do so with our spirits. Both are His and must be used in His service. That is where mystical interpretation has its great value, for it enlists the aid of high and noble imagination, consecrating all that we do to the service of God, and keeping our minds from dwelling too much on the purely external side of the ceremonies we use.

In order to illustrate this, I propose to run briefly through the principal ceremonies of the Eucharist and touch lightly on their mystical interpretation. I would ask you to remember that I am not saying that the ceremonial was ordered and arranged with this form of interpretation in the mind of the Church. Doubtless, as I have already said, much of it arose for purely practical reasons—something had to be done in some way and the chosen way is the natural one; much also was chosen for its plain and easy symbolism. Yet it brings us many a deep lesson if it causes us at every Eucharist to follow the footsteps of the Son of God along the road of His Passion. The "Drama of the Mass," as it is called, regards the ordered rites of the service as reminding us of the acts of our Saviour in His Passion, Death, and Resurrection. To some this kind of explanation seems arbitrary and forced, even

fanciful, but I am sure that many will agree that it is worthy of our earnest attention.

The priest, then, enters the church from the vestry with his attendants. The very shape of many churches speaks of the passion for it is, with its two transepts, in the shape of a cross. In some old churches, in England and elsewhere, the chancel is not in a line with the nave but is bent at an angle, as Christ's head drooped sideways on the cross. The chancel screen reminds us of the reserve and awe with which we must enter the holy place. The priest is vested in robes that sink his personality as a man and elevate him as a representative of Christ. He is Christ's deputy, bearing on his vestments the sign of the cross behind and before him. He has "put on Christ." The amice, which is put on over the head, represents the helmet of salvation; the alb speaks of purity and reminds us that St. John describes Christ as so robed in his "Revelation"; the girdle symbolizes the cords by which Jesus was bound; the maniple the cloth used by Pilate after washing his hands; the stole marks the yoke of Christ's service; the chasuble expresses the purple robe in which Jesus was clad and suggests charity which covers all.

Thus robed the priest approaches the altar with his attendants, as Christ and His Apostles went to the Garden of Gethsemane. The threefold *Kyrie* reminds of the threefold denial of St. Peter. The priest crosses to the right side of the altar for the epistle; so Christ was taken to Caiaphas, the epistle reminding us of the Covenant with the Jews, for it sometimes comes from the Old Testament and sometimes explains it. The priest crosses to the left side of the altar for the gospel; so Christ was taken to the Gentile ruler, Pilate, the gospel announcing the glad tidings given to the Gentile world. Again the priest crosses to the center for the creed; so Christ was taken to Herod, who typifies the unbelief of the worldly person. As the priest mixes the water and wine in the chalice we are reminded of the two natures of the Saviour, His Divinity and His Manhood. The wine is not blessed by the priest as he takes it, but the water is blessed, for manhood needs blessing while the divine does not. The priest's washing of his hands recalls how Pilate washed his hands before the multitude. The elements are offered up in the offertory, just as Pilate delivered Jesus to be crucified, or perhaps rather as Jesus offered Himself as He willingly went to be sacrificed. The priest then covers the elements with a veil as Jesus was covered with a purple robe. The priest says the secret prayers; so our Lord answers not a word but prays in secret as He is being mocked. The *Sursum Corda* ("Lift up your Hearts") reminds us of the hosts of angels and archangels and all the company of heaven assembling to gaze with veiled faces on the Saviour's suffering; the *Benedictus* ("Blessed is he that cometh in the Name of the Lord") recalls our Lord's walk to Calvary. The priest uncovers the elements, just as Jesus was stripped of His raiment. The consecration symbolizes the nailing to the cross; the breaking of the Bread (the fraction) the tearing of His Sacred Flesh; the elevation of the Host, the offering of the Sacrifice to the Father. Then comes a period of silence; it is the silence of the tomb and during it the priest prays quietly for the departed. The commixture, as I have already pointed out, symbolizes the reunion of the Lord's Body and Soul in the Resurrection. Then follows the reception of the Communion, and very fittingly at this point, for it is no dead Christ whom we receive but the Risen Master. The peace reminds us of the appearances of the Risen Christ with His frequent word to the Apostles, "Peace be with you." The blessing speaks of the descent of the Holy Spirit upon the Church; and finally the Last Gospel, the first fourteen verses of St. John, sums up all with the keynote of the Word-made-flesh, the Incarnation.

THESE TRADITIONAL ceremonies, then, are "neither dark nor dumb ceremonies" as the Preface to the English Prayer Book says, but may with a little trouble be made to be full of light and eloquent with teaching.

After all the controversy regarding ceremonial which has taken place during the past hundred years, some of which has

been very bitter, acrimonious, and unchristian, we seem in these days to be arriving at some degree of uniformity. It is not that we need *more* ceremonial, but that we do need a better regulation of it by our bishops; and if that regulation is to be accepted and obeyed loyally it must be based upon sound principles by those who have made a profound study of the subject. So the bishops should take wise counsel in the matter. We need greater unity, it is true, but that does not necessarily imply that we need aim at absolute and rigid uniformity. On many grounds a reasonable amount of diversity, within certain wide limits, is to be preferred.

Our attitude, then, should be that of the compilers of the English Prayer Book who say in one of their Prefaces ("Of Ceremonies"): "And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled that they would innovate all things, and so despise the old, that nothing can like them, but that is new; it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God and profit them both."

EUCCHARISTIC HYMN For the Londonderry Air

1. *Lord Jesus Christ, Who now from highest heaven,
Hast come to dwell with us a little space,
We praise and bless Thee for Thy loving kindness,
We thank Thee for Thy glory and Thy grace.*

CHORUS

*Lord Jesus Christ, Who born of Blessed Mary
Hast come, again Emmanuel to be,
We hail Thee here upon our lowly altar,
As truly as of old in holy Galilee.*

2. *Lord Jesus Christ, with loving hearts we greet Thee,
O, help us every day, to love Thee more,
That so we may a willing service yield Thee
Who dost on us so many blessings pour.*

CHORUS

3. *Lord Jesus Christ accept our grateful praises
For Bethlehem, Thy Cross and Easter Day.
But more than all for this most holy Service,
Which makes Thee come, and deign with us to stay.*

CHORUS

A. PARKER CURTISS.

The Late Otto H. Kahn

THE religious affiliations of the late Otto H. Kahn were, for the general public, never very clear. During most of his career he was reported to be an Episcopalian, yet in his last few months he proclaimed himself to be a Jew not by race alone, but by religious adherence; his funeral was conducted by a rabbi. Enthusiastic devotion to art, of which he was undoubtedly one of the greatest patrons this country has seen, took the place, one may say, of religion with Otto Kahn. His "ten golden rules of success" were often quoted, and read:

1. Eliminate from your vocabulary the word *perfunctory*.
2. Think and exercise your brain as you do your muscles.
3. The most serviceable of all assets is reputation.
4. Use your imagination.
5. Know how to bide your time and sit tight.
6. Be neighborly. Be a good sport. Remember, you can't lift yourself by drowning others.
7. Work hard. It won't hurt you.
8. Take an active interest in public affairs.
9. Meet your fellow-man frankly and fairly. You don't have to go through business armed to the teeth.
10. If you are successful, be patient, courteous, and conciliatory. Avoid ostentation.

Mr. Kahn appears to have exemplified these rules in his own life.—*America*.

The Church and the World

By the Rt. Rev. James E. Freeman, D.D.

Bishop of Washington

TOO OFTEN the Church has been justly criticized and condemned for its supineness and inaction where vital issues were at stake. It has been content to pursue its policy of narrow disinterestedness or unconcern for the weal of the many, by assiduously cultivating the popular favor and patronage of the few. For the sake of an imaginary and ephemeral advantage it has been strangely silent, when its voice should have been strong and insistent in seeking to arrest practices that were baleful and destructive of great elements in our social and industrial order. It cannot be silent today else its candlestick may be removed and its sphere of influence be seriously curtailed.

It is inconceivable to think of the Christian Church as being satisfied with the administration of its offices and sacraments, living its life within the cloistered walls of its exclusive buildings, ministering to an elect few, and going along its way unmindful of the appalling evils that are practised to the hurt of vast numbers of our citizens. Surely its field or area of occupation contemplates something more than this. Its chosen servants did not accept a commission that was restricted or delimited when ordaining hands were laid upon their heads. Those prophets who have been its choice and most effective agents in every period have been the fearless and daring exponents of its Lord's teaching, and under His supreme guidance the mightiest defenders of those who were the victims of wrongs and abuses.

The Church abdicates its proud place when it ceases to be an opinion-making power in those vital issues that concern both the privileged and the under-privileged. It cannot be a respecter of persons. Where its voice is passive and its course restricted to infrequent services, however reverent, ornate, or simple they may be, it forfeits the confidence of the multitude and lamentably fails of its high purpose. The ministry is not an exclusive or privileged order to which is committed some peculiar and restricted prerogatives that confine it within a little and narrow area of occupation. "Nothing that is human is foreign to me," was the proud boast of one who had a lofty vision of his office. The range of the Church's life is inclusive of everything that concerns the physical, moral, and spiritual well-being of the world in which it is placed.

Jesus Christ touched life at every point. So must we, else we deny Him His place, make a mockery of His teaching, and render His supreme sacrifice valueless and ineffective. To be more specific and particular: The application of the teachings of Jesus to our economic and social life requires that we shall be fully and consistently informed, equipped, and made ready to espouse the cause of those who are the victims of injustices and abuses that deprive them of living conditions commensurate with the security of health and happiness. That a large proportion of our people are not so safeguarded has never been more conspicuously evident than in these recent days. That a very great body of men, women, and children are living below the poverty level (it is estimated that there are 40,000,000 so situated in this country) is an indictment of our boasted Christian system and witnesses to the break-down of our social and economic order. That housing conditions in our great centers of population are unwholesome, unsanitary, and unsafe, and that the struggle for physical and moral existence is difficult if not impossible, is a further witness of the indifference and supineness of the more capable and more responsible of our people. There has been little if anything of restraint exercised in prodigal indulgence of one kind and another during these tragic years, while millions have been deprived of the bare necessities of life; luxuries and extravagant social functions have been indulged in while long lines of hungry people have stood waiting for a bit of nourishment to satisfy their starved bodies.

These conditions, I affirm, have provoked a revulsion of feeling that has fomented class hatreds and widened the breach be-

tween the fortunate and the unfortunate in our corporate life. Are these conditions the concern of the Church, its clergy and people, or are they solely the concern of agencies that profess no allegiance to Jesus Christ? Repeatedly, these matters have had consideration in halls of legislation and in forums that are wholly unrelated to Christian institutions. Many of the reforms undertaken for bettering human conditions are, in the main, promoted by agencies that are alien to and apart from the Church. Only now and again in widely scattered places is the voice of the Church heard, and all too frequently it is as a voice crying in the wilderness, a voice unsupported by any general or corporate action. That far-reaching changes are imminent in our life and that long-standing evils and abuses are being challenged and rebuked, is clearly evident. Moral sanctions, if they cannot be enforced by the Church, *will* be enforced by our law-making bodies, and if this comes to pass without the Church's ready support and influence, it will register another retreat from the advanced position to which our Lord is beckoning us on.

I here make no appeal for the Church in politics or for its indulgence in the discussion of economic questions of which it is largely incompetent to speak with authority, I do appeal for a Church that gives its fearless and unqualified support to programs and measures that are designed to make more equitable and just living conditions, and to ease burdens that fall upon shoulders too feeble to support them. Certainly the suppression of child labor and sweat-shops, and the mitigation of inequitable conditions under which vast numbers of our people live, fall within this category. We make vain and futile gestures to the masses with our ornate and esthetic services, unless we translate our Gospel in understandable terms, terms in consonance with their needs and that touch them vitally in their every-day struggle for existence. Surely this is to conform to the teaching and practice of the Master.

The most cursory study of life in cities and hamlets discloses indifference if not open hostility to the Church and its institutions. We may well be advised by the tragic happenings in Russia, following the overturn of an autocratic and selfish monarchy, in which a cold and callous Church played an insular, unenviable, and discreditable rôle. A high-souled prelate of this ancient Church has fearlessly denounced its practices, declaring that its elaborate and ornate ceremonial and proud aloofness from the interests of the common people were the logical and certain causes of its lost prestige and its swift and terrible decline. It was too intimately related to a ruling class, a class that patronized it for such favors as it had to give and who used it to cloak their evil and nefarious practices. Its moral and spiritual force was destroyed; what followed was disillusionment, disaster, and defeat.

LET us look at another aspect of the present situation that calls for the Church's consideration and vigorous action. It concerns world peace and the maintenance of orderly relations between nations and peoples. An insidious propaganda, promoted, so we are advised, by munitions manufacturers and their agents, is incessantly and persistently circulating rumors of impending strife and disorder. Such propagandists, in whatever guise they may appear, are traitorous to Christian ideals and to every interest that concerns the security and continuing happiness of the human race. They are as guilty of a malign conspiracy against all that has to do with human interests, as was Judas Iscariot who basely sold his Lord for thirty paltry pieces of silver. These intriguers against every sacred institution of mankind would, for selfish gain, arrest the orderly processes of life and precipitate another Armageddon that might make this world a veritable charnel house. They press their propaganda in parliaments and chancelleries and

foment rivalries, suspicions, and hatreds among nations and peoples. They generate fear and distrust and encourage vast expenditures that burden and harass unnumbered victims who fall a prey to their wicked devices.

A voice, and that a rare one, only recently in our Federal Congress dared to inveigh against the monstrous iniquity, but it received scant consideration and its solemn warnings went unheeded. I quote the following excerpts from this notable address:

"I have reached the conclusion that it would be about as absurd to turn the War Department or the Navy Department over to private interests as it is to leave the manufacture and sale of the instrumentalities of warfare in the hands of private interests. The influence of these interests is so very great that they can directly shape and dominate the policy of a nation toward war and away from peace. Yea, more, they can shape and dominate the policy with reference to budgets for armaments. So long as that is true—and it will be true so long as profits are made out of war; so long as war means vast gains; so long as vast corporations have the influence which they have, that will continue to be true.

"While the world was struggling to get from under the catastrophe of the great World War and to relieve itself of the untold and immeasurable burdens which it imposed, these manufacturers have been engaged in disseminating the news which brings another World War.

"The thought of making profits out of war, of building fortunes out of the misery and the sorrows of the maimed, the broken in health, and the insane, is revolting enough to anyone who has left in him a spark of human sympathy or a sense of decency. But to foment discord and to spread false and sordid statements, to engender bitterness and suspicion and hate and fear among nations, all that such profits may be made and enlarged, reaches the dead level of human depravity. There is nothing lower in the scale of human avarice."

Has the Church, have Christian peoples no word of strong condemnation to utter against such a menacing evil that is filling the world with its pernicious doctrine, poisoning men's minds with the dread of another universal cataclysm? Are we to return to the ways of barbarism, where survival is to be determined by our cunning to devise weapons that will destroy whole populations in an instant of time? Is Christian civilization to be preserved at such a price and are we prepared to accept the dictum that God is always on the side of the heaviest battalions?

There is no more deadly, and seemingly no more powerful enemy arrayed against what the Christian Church stands for than these malevolent disseminators of hatred and suspicion who darken our fair skies with their ominous and dreadful predictions. Theirs is not patriotism, it is selfish and relentless greed, the promotion of a conscienceless propaganda designed to satisfy their lust for gain, with no reckoning of the terrible cost in human anguish and suffering. It is in no spirit of exaggerated pacifism that we raise our voice against it. There are evils in the world and these will continue to be, and for their restraint the strong arm of a consistent and well equipped constabulary must be secured. It is against a world-wide distemper that we inveigh; a distemper that is promoted and fostered by interests that ignore the awful consequences that must attend another world struggle, where all that we hold dear may go down and be shattered to its ruin.

The Christian Church has too much at stake to be silent in such a time as this. It has millions of adherents who believe in Him who was proclaimed the Prince of Peace. Let it stir and arouse public opinion, let it without giving quarter attack the forces, the leaders, the strongly entrenched institutions that conspire to make this world an armed camp, where every man's hand is against his neighbor and where suspicion and strife blight and destroy the orderly and peaceful ways of life.

That Makes It 200 Per Cent Perfect!

WHEN A MAN at Oxford received the degree of Doctor of Divinity recently, a distant friend sent him a telegram of congratulation in correct and witty Latin, which the telegraph office delivered by telephone without an error.



Churchwomen Today

Ada Loaring-Clark, Editor

THERE IS A FIELD of service for Churchwomen which holds out opportunities for real achievement and should be cultivated by them—the field of publicity. Right now it is doubtful if the Church has any single need of greater importance than the widest dissemination of the news of its activities, its aims and purposes, its mission, what it is doing in these days of trial and stress to promote the cause for which it was created.

Churchwomen and Publicity

Politics, trade, sports, crime, calamity, and distress crowd the columns of the daily press. Admittedly, in the final analysis, Christian civilization will survive only through the spiritual forces which support and uphold it. The newspapers are demonstrably willing to give generous space to Church news which is intelligently and interestingly presented; and one glimpses instinctively the opportunities which lie in sympathetic coöperation between a militant Church and an enlightened press.

The Church must be militant. It is a truism that publicity represents the difference between a going and a gone concern. There can be no progress without publicity, and no publicity without action. Publicity for the Church is militant Church work translated into news. The Church is making news constantly, by which is meant not that ancient and fabled recital of oyster suppers, strawberry festivals, and sewing bees, which doubtless serve a useful purpose; but the red blooded, stirring news of the activities of 2,000,000 Church men, women, and children, moving in a compact body in its work of charity and mercy, hospitalization, social service, and general evangelization in parish and diocese, and reaching out to the uttermost parts of the world—the sole influence that is being exerted today in the interests of that peace on earth which the Master taught.

In the Publicity Department of the National Council there is a National News Bureau, charged with the promotion of Church publicity in the religious and secular press. Its field is the world; but with reference to continental United States, the bureau works largely through correspondence in the 74 dioceses and 20 domestic missionary districts. These correspondents are designated by the bishops of the dioceses and districts which they represent. Originally they were for the most part priests.

But priests are busy men who cannot always spare the time that is necessary for the exacting work of publicity. So, gradually this work in about a third of the jurisdictions has passed into the hands of Churchwomen. Now, approaching the 51st triennial General Convention of the Church with the necessary checking up of forces and results, the interesting fact is disclosed that the work of these women is emerging as a most potential factor in getting the activities of the Church before the public through the columns of the daily press.

It is no reflection upon the zealous service that the men have rendered, to say that the women have taken hold with astonishing tact and zeal; and, if one may adopt a phrase from the editor of the *Witness*, they "have done a swell job."

Straight across the continent from the New England coast to the Pacific, and from the Gulf to the Canadian border, with vision, intelligence, and technical skill, this group of Churchwomen is telling the world of the work of the communion in terms alike of the parish, diocese, and General Church. All are striving hard with excellent results.

The foregoing appreciation of some of the work women are doing today in publicity comes to us from the Rev. G. Warfield Hobbs, D.D., executive secretary of the Department of Publicity of the National Council. He, better than anyone in the Church, is in a position to know about women's activities in this important field and he has sent us some further information regarding the publicity work of some special women which is most interesting but which I must give you in another issue.

The Story of Little St. Christopher

By Cora W. Jennings

COULD YOU BUILD a church and keep in residence, a bishop, four priests, a deacon server, crucifer, and verger for \$10?

St. Christopher is a "mission church" and has an interesting history.

The Monmouth and Ocean Church School Institute has for the past four years sponsored through Lent a training school for Church school teachers and workers.

Course 204, "Methods and Material for the Junior Department," is the one responsible for building St. Christopher.

The real name of the instruction, however, was *God With Man*, text book Course III of the Christian Nurture Series, published by the Morehouse Publishing Company. It was used because it is fundamentally the best material for the Church ceremonial supplemented by the Rev. William Galpin's *Some Common Sense Reasons Why*, and the Rev. Charles Walker's *Ritual Reason Why*. For I planned to build a church, furnish it, make appropriate vestments for the clergy and all necessary hangings, and fair linen for the altar.

There is need of more closely connecting the junior department with the primary. Unless the junior department teacher knows and can sympathetically meet the primary pupil's training, he loses out. Most senior and junior classes are not being taught to get 50 per cent of the work effectively from the pupils. It is the teachers who do 90 per cent of the work.

These primary boys and girls have learned the Lord's Prayer, can confess their faith in the Creed, say the Ten Commandments, a table blessing, are able to sing many hymns, and can make simple prayers covering their small needs. Particularly are they trained to use their hands. It is to motivate this training in a more worthwhile way that this course was planned.

Every normal person loves to create or make something, it is an inward urge, for outward expression.

By coöperating with such foundational work, the junior department would find little need for discipline and keener pupil interest.

For convenience the subject *God With Man* was divided into six 90-minute instructions.

First: *God With Man in Worship*, the story of Jacob finding God on his journey, Judah's home in Palestine; Solomon's Temple, and finally pilgrimages to the parish church and the building of the church.

Second: *God With Man in Covenant* (Baptism, Confirmation).

Third: *God With Man Through His Son* (Christian Year: Advent, Christmas, and Epiphany).

Fourth: *God With Man in Faith and Prayer*, Our Lord's Ministry (Lent).

Fifth: *God With Man in Sacrament and With the Holy Spirit* (Approach Easter, Ascension, and Whitsunday).

Sixth: *God With Man in Obedience to His Will* (Trinity season or doctrinal half of the year).

A class of fourteen, sixteen adults, made St. Christopher. The

Institute allowed \$10 for expenses, and lumber cut to measure cost \$4.05.

The church is cruciform and is four feet long by three feet across the transepts, and 12 inches high throughout. Its roof beam is 18 inches, while its tower and cross-topped spire are 26 inches high.

It stands on a piece of wallboard five by six feet, covered with turkish toweling grass (20 cents), a faded porch-swing covering dipped in color remover, and dyed green made a wonderful grass plot.

The pine timber was covered by corrugated cardboard. The seventeen windows are framed with construction paper and filled by transparencies backed by yellow cellophane. The floor is tiled with similar paper at 10 cents per roll (five rolls used).

The box covering was painted white and marked off in marble blocks. The roof is a copper bronze.

Inside the tower is a bell. Then you see a fine font made of soap by a class member, two altars made out of candy boxes

and adhesive tape, and the little shrine in the transept. A cross was donated. So were the alms basin and plates. We made pews, pulpit, choir stalls, and litany desk out of oak-tag, stained mahogany.

Two sets of Christmas tree lights were taped to the beams and adds to the effect. An army officer obtained a brass eagle for us, and it made a fine lectern for our carved Bible. The vases were two candlesticks cut down.

ST. CHRISTOPHER interested outside people, and like other churches, we accepted gifts. One was a small hand-carved organ, a real work of art. My class group represented five districts and each group dressed one of the clergy, seven-inch sawdust dolls, with china heads, painted white hair for the Bishop, gray for the priests, and black for the deacon.

Each has a complete set of vestments, from the cassock to the cope. One person wrote in to a house making vestments, and obtained odds and ends of silk, cord, and linen, so that Solomon had no finer raiment than our clergy. We also made complete all the altar pieces. The tiny chalice and paten are kept in linen bags and to interest our future Altar Guild, a chalice veil, burse, corporal, pall, and purificator were made.

Judging by the interest of the whole training school who flocked in after each course, men, women, and children could not be pried away from a project like this. Here you get your choir boy, server, and so forth. Here your girls train for future altar work.

THE IDEA OF GOD has two distinct sources—religion and philosophy; each of these gives rise to a conviction both as regards the existence of God and as regards His character. Each begins with experience; but whereas philosophy seeks to understand reality, and arrives at its conception of God as a result of that enterprise, religion finds itself confronted with what at least appears to be the self-revelation of God Himself.

—THE ARCHBISHOP OF YORK,
in *Radio Talks on Religion*, First Series.



LITTLE ST. CHRISTOPHER AND ITS CLERGY

Books of the Day

Rev. William H. Dunphy
Editor



THE EDUCATION OF AMERICAN MINISTERS. 4 vols. New York: Institute of Social and Religious Research. 1934. \$3.50 per vol.; the set, \$12.00.

Vol. I: MINISTERIAL EDUCATION IN AMERICA: Summary and Interpretation. By William Adams Brown, pp. xiv, 232.

Vol. II: THE PROFESSION OF THE MINISTRY: Its Status and Problems. By Mark A. May, in collaboration with William Adams Brown, Frank K. Shuttleworth, Jesse A. Jacobs, Charlotta V. Feeney, pp. xi, 399.

Vol. III: THE INSTITUTIONS THAT TRAIN MINISTERS. By Mark A. May, in collaboration with William Adams Brown, Charlotta V. Feeney, R. B. Montgomery, Frank K. Shuttleworth. Pp. x, 522.

Vol. IV: APPENDICES. By Mark A. May and Frank K. Shuttleworth. Pp. xii, 281.

NEVER BEFORE has there been made so thorough a survey of theological education, either in the United States or elsewhere, as lies behind these four thick volumes. Dr. Robert L. Kelley published a volume in 1924, entitled *Theological Education in America*, based upon a survey of 161 Protestant theological seminaries. That pioneer work no doubt led the way for this much more thorough investigation, which was inaugurated in May, 1929, by the Conference of Theological Seminaries in the United States and Canada. Scarcely a single problem, relating to the recruiting, early training, education, placing, and tasks confronting the ministry in American Churches at the present time, is overlooked. There are long tables of statistics from which the information has been drawn, and skilful interpretations have been added; so that the statements made by the editors are as little as possible based upon their own impressions, but are derived from reported facts.

The "average" reader will probably find most of the information he is looking for, summed up clearly by Dr. William Adams Brown in Volume I. The volume deals with the present status of the minister in American Protestantism, what the churches require in the way of preparation, conditions affecting the work of the ministry and—what is the chief complaint of some!—the relation of the minister's education to the work he is actually called to do. Then follows a treatment of the question, how the Churches provide for ministerial education, the growth of seminaries, and how the seminaries themselves conceive their task. This leads to the subject of the education actually given: the personnel engaged, the student body, the course of study, teaching methods, extra-curricular activities, the religious life of the seminary, and the seminary and its larger constituency. Finally, there is a very able discussion of the kind of education needed for tomorrow, both by the parish minister and the specialist in religious education, social service, missions, and so on. We could wish that everyone in America who is interested in theological education would read at least this first volume—especially every ardent contributor to the correspondence columns of the Church press who takes pen in hand to point out the weakness, the inefficiency, the antiquated methods, the general old-foginess of the seminaries. He would learn something of which the seminaries are trying to do, how they view their task, their limitations and failures, and *why* they are failures, when they fail. Let no one think these problems do not exist in the Episcopal Church: our seminaries were included in the survey, and our conditions are not very different from those of other religious groups.

For example: "Nearly half of the present Protestant ministry . . . have had neither a college nor a seminary education, and certainly less than a third . . . have had both" (Vol. I, p. 219). No doubt this statement needs modification, if it is to be applied to the Episcopal Church; our college and seminary graduates

total 61.4 per cent (see Vol. II, p. 93). But both the Presbyterian and Reformed churches out-top us. (69 and 81 per cent respectively.) If that is so, consider what the standards, or lack of them, must be elsewhere, to bring the average down to about 50 per cent! Moreover, it is a fact proved by statistics that those recruited early in life as a rule have the least adequate preparation; that the majority come from homes with few advantages and little cultural background—apparently the better equipped men are going into medicine and law, or business. No one can deny that these conditions are found in the Episcopal Church as well as in other bodies; the old aristocratic standards have passed away in large measure during the fifty years since the middle eighties. The seminaries are doing their best in spite of handicaps. They are probably, as a matter of fact, doing better work than they ever did at any earlier time. But they cannot do all they might until certain conditions, entirely outside their control, are remedied by the Church at large. (1) The laity must themselves encourage their best sons to go into the ministry, and look upon it as a privilege to help them to do so. (2) They must at the same time demand that inadequately trained, improperly educated men shall no longer be turned loose upon them by bishops and standing committees, regardless of the canons of the Church. (3) Men going into the ministry need not be coddled. Certainly their fellows studying medicine and law are not coddled. "Scholarships" should be earned, and retained only by those who "make good"—not given outright as a dole or a charity to "poor but deserving" candidates for orders. (4) The shame and disgrace of Christian disunity must be done away. To be one of four—or a dozen—competing ministers in a village large enough to support but one or two churches adequately, is simply *not* a man-size job, and no one ought to pretend that it is, or expect red-blooded young men to press forward eagerly into such a life-work. And from the Catholic point of view, could there possibly be a more ridiculous or more painful travesty upon the whole orthodox, traditional, Catholic conception of the Church?

These are but a few of the practical questions that emerge from a survey of the whole field of ministerial education. Other religious bodies are undoubtedly going to take them seriously. The recent Biennial Conference of Theological Seminaries of the United States and Canada, held in Rochester, N. Y., June 12th to 13th, devoted two days to the consideration of these reports. It is to be hoped that our own Commission on the Ministry, our bishops and standing committees, our examining chaplains, the deputies to General Convention, as well as faculties and trustees in seminaries—in fact, all to whom theological education is a subject of primary importance, will take seriously the facts revealed in this searching investigation, so ably summarized and interpreted by the editors of the volumes before us.

FREDERICK C. GRANT.

THE UNITED STATES AND CUBA (Macmillan, \$2.50) is a timely book about our Caribbean neighbor, not because it discusses or describes the present situation but because it gives the background. Harry F. Guggenheim, who was American Ambassador to Cuba under Mr. Hoover, has sought, and quite successfully, to show how the independence conferred by the United States as a result of the Spanish War has not resulted in either peace or prosperity. Here is a small and lovely island, apparently dedicated by nature to fertility and peace. At times it has been rich with a foreign trade exceeding a billion dollars a year; more often, however, it has been poor, with a trade of less than one hundred million. At times there have been gayety and contentment; but more often there have been bitterness and desperate rebellion. Whichever way the wind turned, the United States was affected. In fact, no other country has been so continuously a concern of our Department of State. This book answers the question: What is the reason for this strange situation? Here is the story behind the headlines, told by one who "saw and was there" in four of Cuba's most desperate years. Not only does Mr. Guggenheim seek to solve the mystery but also offers a solution. It is a book well worth reading in these days when news from Cuba occupies such a prominent space.

C. R. W.

THE LONGER I am Bishop, the more I appreciate Bishop Charles Williams' statement that a bishop has the responsibility for everything that goes wrong, without the authority to set anything right.—*Bishop Sherrill.*

NEWS OF THE CHURCH

Liverpool Cathedral Clergy Offer Apology

Canon in Residence Tenders Regrets to Unitarian Minister for Ruling of Convocation

LONDON—Most Church people hoped that the unhappy controversy stirred up by the unfortunate action of the Dean and Chapter of Liverpool Cathedral, in inviting Unitarian ministers to preach from its pulpit, had been brought to a satisfactory conclusion by the wise ruling of the Convocation of York.

Evidently Lord Hugh Cecil, who some months ago petitioned the Archbishop of York to take action in the matter, was of this opinion, for recently he addressed a letter to the Archbishop saying:

"The important resolution agreed to *ne-mine contradicente* by the Upper House of the Convocation of York has fully realized the object I had in view in presenting to your Grace a petition on December 29th last. I therefore beg leave to withdraw that petition as I now no longer desire to promote the exercise of your Grace's jurisdiction as Metropolitan, in regard to the Lord Bishop of Liverpool."

However, the Liverpool Cathedral clergy are not content to let the matter rest. On a recent Sunday evening, in place of a sermon, the Canon in Residence read what was described as "the apology of the Dean and Professor C. E. Raven to Dr. L. P. Jacks, with Dr. Jacks' reply." Dr. Jacks, who is principal of Manchester College, Oxford, and a Unitarian minister of note, gave three addresses in the Cathedral on non-statutory services on Sunday evenings, with the approval of the Dean, the Very Rev. F. Dwelly, and of Canon Raven.

Work Begun on N. J. Cathedral Project

TRENTON, N. J.—Work has commenced on the first unit of the new Cathedral project, which is the transformation of the present parish hall of All Saints' Chapel into the new Synod Hall.

Chicago Church is Given Mural Chronicling Events

CHICAGO—An unusual mural, chronicling the chief events, national and civic, in the 100 year history of St. James' Church, has been designed by Edward T. Grigware, noted Chicago artist, in connection with the centennial celebration of the parish.

Through a novel scheme of plaques on either side of the mural, prominent events in the church's history are depicted, starting with the time the first services were held in Fort Dearborn in 1834.



ST. JOHN'S CHURCH, SALEM, N. J.

Primate Presides Over European Convocation

PARIS—The Presiding Bishop presided over the annual convocation of the American churches in Europe in Paris June 26th. Representatives were present from the churches in Dresden, Munich, Florence, and Geneva, as well as Paris.

He preached and confirmed a class of eight at Holy Trinity Pro-Cathedral, Paris, the morning of June 24th, and that evening preached at St. Luke's Chapel, in the student quarter.

Fort Edward, N. Y., Church Buildings are Rededicated

FORT EDWARD, N. Y.—The rededication of St. James' Church, the buildings of which were seriously damaged by fire some months ago, was held July 1st, the congregation of Zion Church, Hudson Falls, joining in the ceremony. The Rev. J. Hugh Hooper, rector of both churches, officiated, and the Rev. William W. Lockwood was celebrant at the Eucharist.

The church has been not only restored, but beautified, the parish hall is practically a new building, modern and well equipped, and the organ has been rebuilt. Memorials of a new altar rail, and of service and chancel books, were dedicated.

Niagara Falls Church Leads Diocese In Number of 1934 Confirmations

NIAGARA FALLS, N. Y.—The largest number of persons confirmed in any one year in any parish in Western New York has been confirmed thus far this year at St. Peter's Church here, Bishop Davis, diocesan, pointed out in a sermon following special services at the church June 29th. Bishop Davis confirmed 11 persons, bringing the total confirmed at the church in 1934 to 101. The Rev. Charles Noyes Tyndell, D.D., is rector.

Erie-Pittsburgh School Enrolment Larger

SALTSBURG, PA.—The Erie-Pittsburgh Summer Conference closed a successful and enthusiastic session June 29th after five days of work, play, and study here at Kiskiminetas Springs School. The enrolment was larger than that of any previous year and the courses better attended.

Salem, N. J., Church Observes 211th Year

Missionary Appointed by S. P. G. for Colony in 1722; Bishop Urban Preaches Anniversary Sermon

SALEM, N. J.—The 211th anniversary of St. John's Church here was observed June 24th. There are records of services according to the rite of the Church of England being held in Salem as early as 1700, probably the officiating ministers coming across the Delaware River from New Castle in Delaware, where a parish had already been established for nearly a quarter of a century.

MISSIONARY NAMED IN 1722

Old records of the early days of the parish indicate that some members of the Church of England resident in the Salem colony sent an earnest and urgent petition to the mother country asking for the services of a minister. In answer to this petition, a missionary was appointed by the Society for the Propagation of the Gospel to minister to the Church people in Salem and vicinity. This was in 1722. The missionary arrived in 1723 and began his labors, which were attended with much success, but from letters extant, seemingly with much personal distress due to climatic conditions. (In the very early days, the section was known as Swamp Town.)

Bishop Urban, Suffragan of New Jersey, was the preacher of the anniversary sermon at the morning service. And in the evening, the Rev. Arthur Lewis, rector of All Saints' Church of Wenonah was the preacher. The evening service was attended by the members of the Masonic fraternity of Salem and vicinity. The other churches of Salem omitted their regular evening services that night and joined with St. John's Church in keeping this anniversary.

The present rector of St. John's, the Rev. Thomas V. Wingate, has been in charge the past eight years.

Suit-cases Needed for Carrying Parish Pence

YONKERS, N. Y.—So successful has the St. Andrew's Pence plan been in St. Andrew's parish that when the money from the cans was turned in recently it had to be carried in suit-cases. Three hundred and fifty parishioners gathered to celebrate the 49th anniversary of the building of the parish house and the first report of the Pence Fund. The suit-cases full of pennies were exhibited to this enthusiastic company.

Cathedral Builder Gives Plaque to Club

Symbolic Gift Commemorates Completion of Pilgrims' Pavement in Nave of New York Edifice

NEW YORK—Edward Bell, builder of the Cathedral of St. John, has presented to the Laymen's Club of the Cathedral an interesting symbolic plaque, to commemorate the completion of the Pilgrims' Pavement in the nave.

Mr. Bell planned the plaque and made a rough draft of the design. Ralph Adams Cram, architect of the Cathedral, put the draft in shape for the modeller. The model was made by the William G. Ross Company of Cambridge, Mass., who made the models for all the bronze symbols in the Pilgrims' Pavement. The bronze cast of the plaque was done by the Superb Bronze and Iron Company of Brooklyn, who cast the medallions in the Pavement. The plaque is mounted on a teak-wood shield, made by Irving and Casson and A. H. Davenport of New York, who made the teak-wood doors of the nave and west front of the Cathedral. The plush back for the plaque was given by David Bell, who has been connected with the Cathedral construction for 20 years.

James Hardwick Stagg, president of the Laymen's Club, received the plaque in the name of all the members.

Bulgarian Lectures in Greek University

ATHENS—Professor Paschev of the Theological Faculty of the University of Sofia last month gave a series of lectures in the Theological Department of the University of Athens. He was given an enthusiastic reception and well reported by the Greek press. This visit has special significance in view of the official attitude of the Greek Church toward the "schismatic" Church of Bulgaria.

Honorary Canons of Cathedral

SAN FRANCISCO—The Rev. Charles P. Deems, D.D., newly elected rector of St. Mark's parish, Minneapolis, and the Rev. James P. Turner, for many years vicar of the Cathedral Mission of the Good Samaritan here, were elected honorary canons of Grace Cathedral recently.

Dunkirk, N. Y., Church Celebrates

DUNKIRK, N. Y.—St. John's Church, Dunkirk, celebrated its 84th anniversary June 24th with a Solemn Eucharist at 11:00 A.M. The celebrant and preacher was the rector, the Rev. Leslie Chard.

Vermont Convention Adopts Resolution Condemning Indecent Motion Pictures

BENNINGTON, VT.—A resolution protesting against indecent and vulgar motion pictures and calling upon the membership of the Church to refuse patronage to places where such pictures are shown was adopted by the 144th annual convention of the diocese of Vermont.

The convention met June 28th and 29th in St. Peter's Church here.

Clerical deputies to General Convention: the Rev. Messrs. Vedder Van Dyck, J. E. McKee, F. J. Knapp, and Edward Knowles. Lay deputies: O. A. Rixford, F. Oldfield, W. H. Wills, and E. A. C. Smith.

Professor of Russian Academy

To Visit United States This Fall

NEW YORK—The Rev. Prof. Serge Bulgakoff of the Russian Theological Academy in Paris is to visit the United States in October, accompanied by Paul B. Anderson of the Paris Y. M. C. A.

Professor Bulgakoff will be available for a limited number of lecture and sermon engagements during the month of November. It is probable that he will visit General Convention for a few days. Appointments for him may be made through the Rev. Dr. Robert F. Lau, Commission on Ecclesiastical Relations, 281 Fourth avenue, New York City.

Priest Observes 50th Anniversary

FRANKLIN, PA.—The Rev. Martin Aigner, D.D., rector of St. John's Church here, and dean of the convocation, Meadville, celebrated the 50th anniversary of his ordination to the diaconate on the feast of St. Barnabas, June 11th. At his request there was no public commemoration.

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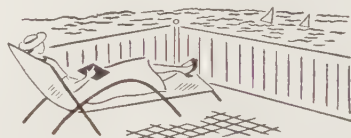
ALBANY—Bishop Oldham of Albany and his family are to spend the months of July and August at Villa Mont Clare, Bermuda, the rectory of the churches at Hamilton and Smiths, where the Bishop will have charge of services during the absence of the rector in England.

Los Angeles School Attendance 342

LOS ANGELES—The Los Angeles Summer School, held June 24th to 29th at Harvard School here, had a record-breaking total registration of 342.

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ATLANTIC CITY



Mount Vernon, N. Y., Chapel Expands

Ground is Broken for Memorial Building Addition; Cost Between \$15,000 and \$20,000

MOUNT VERNON, N. Y.—In the presence of more than 300 persons, ground was broken July 1st for a memorial addition to the Chapel of St. John the Divine at South Columbus and Beeckman avenues, here.

The ceremony took place as a part of the morning service at which the Rev. F. C. Lauderburn, chaplain of the General Theological Seminary in New York City, urged the congregation to continue to expand.

The first spade of earth was turned by the Rev. Jerome Dunbar, priest in charge of the chapel, who blessed the ground. The second spade was turned by Robert G. Grumert, president of the chapel's advisory board, and the third by Mayor Leslie V. Bateman of Mount Vernon, a trustee of the chapel.

Work will start immediately on the addition, which will cost between \$15,000 and \$20,000.

New York Church Institutions

Named in Mrs. W. H. Erwin's Will

NEW YORK—By the will of Mrs. Josephine Erwin, widow of William H. Erwin, who died June 13th, several Church institutions receive bequests. St. Luke's Home for Aged Women, Hope Farm at Verbank, and St. Michael's Home at Mamaroneck receive \$38,000 each in cash and are the residuary legatees. The Home for Old Men and Aged Couples receives \$7,500; the Church Charity Foundation of Long Island receives \$15,000 for the endowment of a bed in St. John's Hospital. The Seamen's Church Institute and St. John's Guild, which maintains the Floating Hospital, each receive \$1,000. The value of the estate was not made public.

120 at Bethlehem Summer School

BETHLEHEM, PA.—Attendance at the Bethlehem Summer School this year totaled more than 120. This is the largest attendance for many years. The sessions were at the Moravian Theological Seminary and College.

Celebrates 40th Anniversary as Rector

PATTERSON, N. Y.—The Rev. William Henry Meldrum celebrated his 40th anniversary as rector of Christ Church June 3d.

Chapel Membership Grows From Four to Over 250

MOUNT VERNON, N. Y.—When the Rev. Jerome Dunbar came here three years ago as priest in charge of the Chapel of St. John the Divine, he was received by a congregation of four persons. Under Fr. Dunbar's leadership, the congregation has grown in this brief time to more than 250.

National Education Association Members at Cathedral Service

WASHINGTON, D. C.—Members of the National Education Association assembled in Washington for their 72d annual meeting, attended a special vesper service in the Great Choir of Washington Cathedral July 1st where they listened to an address by former Senator George Wharton Pepper, LL.D., of Philadelphia, on Pathfinding.

In connection with the National Education Association convention, the Motion Picture Research Council passed a resolution condemning "block booking" and "blind buying" in the movie industry and called a meeting of Jews, Catholics, and Protestants, to be held in September, in Chicago, to consider how best to promote better moving pictures. The resignation of Mrs. August Belmont, as president of the council, was tendered by reason of ill health.

Olympia Conference Attendance Gains

TACOMA, WASH.—Attendance at the seventh summer conference of the diocese of Olympia totaled 189, compared with 150 the previous year.

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500 Indians Attend Ojibway Convocation in Duluth Diocese

DULUTH—The annual Ojibway convocation was held at the Mission, Cass Lake, beginning June 17th, and closing the afternoon of June 19th. There were about 500 Indians in attendance.

Before the close of the convocation, the Indians, in an impressive ceremony, presented Bishop Kemerer, diocesan, with an Ojibway name. The name, "Mah-jig-shig" means "Beginning of Day," and had been the name of a former Ojibway of fine character and great leadership.

The Rev. Dr. G. Warfield Hobbs, editor of the *Spirit of Missions*, was present at the convocation.

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† Necrology †

*"May they rest in peace, and may
light perpetual shine upon them."*

BENHAM EWING, PRIEST

SOUTHBORO, MASS.—The Rev. Benham Ewing, S.S.J.E., drowned here June 30th. Fr. Ewing was born in Detroit in 1892. He graduated from General Theological Seminary in 1918 and that year was ordained to the diaconate and the priesthood by the late Bishop Williams, and his first post in the ministry was that of curate in St. Paul's Cathedral, Detroit.

From 1923 to 1928, Fr. Ewing served as assistant in St. Clement's Church, Philadelphia, and later became associated with the Society of St. John the Evangelist.

The burial service was read in St. Paul's Cathedral, according to the oft-expressed wish of Fr. Ewing, and the interment took place in Brooklyn, Mich., where his father, the Rev. Joseph T. Ewing, served in All Saints' Church for many years and was buried in 1920.

GILBERT E. PEMBER, PRIEST

PHILADELPHIA—The Rev. Gilbert E. Pember, D.D., rector of Christ and St. Michael's Church, Germantown, and one of the most prominent clergymen of the diocese, died suddenly July 5th at his summer home at Orr's Island, Casco Bay, Maine.

He was born in New York City in 1876, the son of Arthur and Alice Pember. He attended Trinity College, received the Bachelor of Divinity degree from Berkeley Divinity School in 1902, and the Doctor of Divinity degree from Temple University in 1931. He married Eva T. Holah in 1898.

Dr. Pember was ordained deacon in 1902 and priest in 1903 by Bishop Brewster. He was first curate at Holy Trinity Church, Middletown, Conn., serving from 1902 to 1905; rector of Christ Church, Walton, N. Y., 1905 to 1912; rector of Christ Church, Ridley Park, Pa., 1912 to 1915, leaving there to become rector of the Germantown church.

He served as president of the Church Mission of Help, for many terms as deputy to the provincial synod, and deputy to General Convention in 1928 and 1931.

MRS. CHARLES L. WELLS

SEWANEE, TENN.—Mrs. Charles L. Wells, wife of the dean of the Theological School, University of the South, died in New Orleans June 10th.

The funeral service in New Orleans was read by the Rev. Sidney L. Vail, rector of the Church of the Annunciation, and the burial service in Sewanee by the Rev. William H. DuBose, assisted by the Rev. Moultrie Guerry, chaplain.

The faculty of the Theological School acted as honorary pallbearers and the members of the graduating class as active pallbearers.

Valuable Painting, Found In Church 39 Years Ago, Now Placed in Reredos

COLD SPRING, N. Y.—An old painting of the Christ crowned with the crown of thorns, found in St. Mary's Church 39 years ago by the rector, the Rev. Elbert Floyd-Jones, D.D., is declared by competent judges to be the work of Andrea Solario, pupil of Leonardo da Vinci. Dr. Floyd-Jones has had the painting safely stored all these years. It has now been treated with a preservative and placed in the central recess of the reredos of the church. The placing of the picture coincided with the beginning of Dr. Floyd-Jones' 40th year as rector.

Dover, Delaware, Church Celebrates 200th Year

DOVER, DEL.—Christ Church, Dover, observed the 200th anniversary of the present building June 20th. The parish was founded in 1703 and the log building was said to have been destroyed by Indians about 30 years later.

The present brick structure was abandoned during the Revolutionary War, but restored in 1860.

Bishop Cook of Delaware was one of the speakers at the service. The Governor of Delaware also was present. The Rev. Benjamin Fish Thompson is rector. He observed the 24th anniversary of his rectorship May 1st.

Costly Shrinkages in Estates—

are often reminders that Life Insurance is a necessity for the well-to-do, as well as for those in moderate circumstances. . . . An adequate proportion of life insurance for family protection, or to pay for inheritance taxes, or to settle an estate is a wise precaution.

The facilities of this corporation are available, not only to the clergy, but to lay officials and lay workers of the Church, such as vestrymen, Church school teachers, choir members and members of official parish organizations, and their families.

Inquiries in regard to low cost life insurance and annuities may be sent to the

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20 Exchange Place

New York

CORRESPONDENCE

(Continued from page 124)

wrong in fact but not in intention." Reference to the sources of this article point back to the *Catholic Encyclopedia*, New York, 1914, and *Lives of the Popes in the Middle Ages*, by H. Mann, London, 1925.

Any one interested in questions relating to papal infallibility should certainly familiarize himself with Littledale's *Plain Reasons Against Joining the Church of Rome*, especially Sections LXXVII, Disproofs of Papal Infallibility; LXXVIII, Papal Infallibility Useless in the Past; LXXIX, Breakdowns of Infallibility; LXXX, Papal Infallibility No Help in the Future; LXXXI, Questions Raised by the Infallibility Dogma Itself; and LXXXII, Dilemma of the Dogma (S. P. C. K., 250 pages). In one of his sections Dr. Littledale not only cites the case of Honorius, but also that of Pope Liberius (352-367) who "subscribed an Arian creed, and anathematized St. Athanasius as a heretic" (italics Dr. Littledale's).

(Rev.) EDWARD HENRY ECKEL.

Warrensburg, Mo.

The Common Cup

TO THE EDITOR: As a Presbyterian minister, may I express the hope that the agitation for the abandonment of the common cup in Episcopal Church will quickly disappear? And disappear for ever?

Like many another not of your communion, I kneel as often as I can at the altar rail of your Church. Why? Just because the "individual" cup is its own condemnation. It strikes at one of the fundamental truths which the sacrament is intended to emphasize—that God the Father through God the Son by God the Holy Spirit would gather us up out of our individualism into unity with one another in the life which is Divine.

Unclean? Disease? What of the filthy dollar bills which we handle every day? What of the air we breathe in so many crowded halls? What of the physician, on his daily rounds—does he always change his clothes? Cannot we trust Him who, with His hands touched the leper's polluting sores and healed them, and who is still the Lord of His own ordinance—cannot we trust Him to guard His children as we seek to obey His command and feed upon His Body and Blood?

(Rev.) JOHN ROBERTSON McMAHON.

Wausau, Wis.

The 1937 General Convention

TO THE EDITOR: How will the 1934 General Convention receive the invitation that will be extended to hold the 1937 Convention in Denver? That question is being discussed by Colorado Churchmen. We had the privilege of entertaining the General Convention in 1931. We enjoyed it so much that we crave the opportunity of serving as host to the 1937 Convention. Of course we do not wish to be greedy but we are sincere in our wish to have the General Convention come back to Denver in 1937.

If another diocese can demonstrate its ability to serve the Church as well as we can and its need for the spiritual stimulus the Convention gives, we will ask that our invitation be held in abeyance until the choice of a city for the 1940 Convention is made.

We feel that other Church centers which are thinking of entertaining the Convention will take courage from Colorado's desire to have the General Convention so soon after its last visit here. We bear testimony in this way that far from being a burdensome task it is a delightful privilege. A fund of \$20,000 is already pledged toward the expense of providing the necessary arrangements.

We will not wage an aggressive campaign

to sway the members of the Convention in their choice of a meeting place for 1937 but we will extend a cordial and sincere invitation to them and assure them of adequate accommodations and a warm welcome.

Denver, Colo. C. A. JOHNSON.

Text Cards for the C. C. C.

TO THE EDITOR: I wonder what becomes of the excess supply of attendance or Bible Text cards used in many Church schools? I always over bought whenever I ordered, and then passed the excess on to some other school.

The other day in one of our Civilian Conservation Corps camps a young lad from Chicago came to me and asked that I write out the Lord's Prayer for him. He stated that he had never been in a church nor read any of the Bible, and that at my service he had first heard the prayer.

I travel light. My bed-roll, small pack, a Prayer Book and a few Army and Navy Hymnals. No leaflets or cards of any nature. Are there not some schools with a few odds and ends of cards which might be helpful in

my work? I am wondering if they would care to send me these for personal distribution.

There are 3,800 men and boys in the camps of this district. I try to see them once every six weeks, in some cases more frequently. Local people give me magazines and games in sufficient quantity, but gifts of religious literature are few and far between.

(Rev.) HOYT E. HENRIQUES,
Captain, District Chaplain.

Lewiston, Idaho.

Country Relief

TO THE EDITOR: Yesterday the Fresh Air Registrar of our Episcopal City Mission Society gave me this letter from a mother of four, who asked nothing for herself:

"After this long, hard winter, my little boy is a wreck again—skinny, anemic, seven pounds under-weight. I really do my best. But every time my husband gets a little work, the Home Relief is stopped; then when his work runs out we have no food.

"We have been trying to live on potatoes

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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

and cereal and more potatoes. I am enclosing a doctor's statement. It is the awful truth. Can you take my boy to the country? Health means so much. If only somehow he can survive these terribly hard years, I feel he will amount to something when he grows up."

While I was reading this, a hospital social worker telephoned, asking for country care for a mother "in dangerously lowered condition from prolonged malnourishment." The mother was the same woman who had written about her boy.

Will you not help us to give such families a fighting chance for health—some respite from hunger—some new strength for hard months ahead? \$15 will give each child or mother two weeks of country care. \$75 will take an entire family of five. Every dollar will help.

Checks should be made to Eugene W. Stetson, treasurer, and mailed to the headquarters of the New York Protestant Episcopal City Mission Society, 38 Bleecker street, New York. (Rev.) L. ERNEST SUNDERLAND, New York City.

The Legion of Decency

TO THE EDITOR: In regard to the Legion of Decency, I believe that it falls short of the real goal of such a movement or else it is discriminatory.

It is true that some of the movies are unwholesome and should be eliminated from the screen or else they should be revised into wholesome entertainment. In spite of this, I say that the Legion of Decency does not go far enough in its campaign.

During the past few weeks three books have come to my attention, and they can be described by no other word than "filthy." These books are on the shelves of our public library for general circulation. All three books are written by well known authors and are recommended for reading by well known and otherwise reliable advertisers.

Why do we discriminate against the movies when we allow unclean books to be sold for general reading?

Must an author write a filthy book in order to sell his peculiar style of writing? Am I wrong in saying that these books do just as much as unclean movies in corrupting public morals?

(Rev.) WILLIAM R. RUSH.

Malta, Mont.

The Rev. H. P. Scratchley's Address

TO THE EDITOR: THE LIVING CHURCH, June 16th, gives my name as in charge of Holy Cross Mission, Valle Crucis, N. C.—I am not. I was there merely temporarily until the Bishop could make permanent arrangements—which he has not yet done.

My address is still

676 Merrimon Ave.,
Asheville, N. C.

Will you in some way correct this mistake? My mail goes astray enough as it is.

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

The Bible Reading Fellowship

TO THE EDITOR: I read with great interest and pleasure the Rev. C. E. Hill's letter in your May 19th issue, about the Bible Reading Fellowship. . . .

Personally I have seen this scheme grow in three different parish areas since its inception and thus have some opinion of its results. . . .

One cannot diagnose the factors which make for spiritual progress (insofar as it can be measured at all) in a place but it is

obvious that when any parish has a large group of people making their meditations daily from the same source—then after a time the Spirit moves and advances begin to take place.

(Rev.) NOEL E. C. HEMSWORTH,
Hamilton, Bermuda. Canon of Bermuda.

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NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, Central Pier, Atlantic City, N. J.

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A. T. Prescott Speaker At Sewanee Exercises

SEWANEE, TENN.—Dean A. T. Prescott, of the Louisiana State University, gave the commencement oration at the University of the South commencement here June 12th.

The exercises were in All Saints' Chapel. Forty students received degrees, nine of them receiving that of Bachelor of Divinity.

The opening service was conducted by the Rev. Moultrie Guerry, chaplain.

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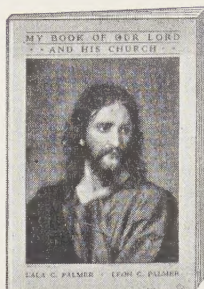
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